

Improvement Era



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A Tribute of Respect to the Memory of Francis Marion Lyman

A Member of the General Board of the Y. M. M. I. A.

Adopted by the General Board Y. M. M. I. A.

In the death of Brother Lyman, Nov. 18, 1916, the young men of Zion are separated from a sympathetic, faithful friend; and the Associations we represent, from a firm advocate and wise counselor.

It is our privilege and duty to bear witness to the fine quality of his splendid character and to the influence and power of his teaching and example among us.

The people generally knew of his indefatigable public service and apostolic ministry. It is not improbable that more people knew of an individual private service and ministry, at his hands, than from any other public man. It is marvelous to contemplate, and almost unbelievable, that a man, so constantly occupied with public duties, could devote the time he did to so many individuals. In this respect the young men of Zion were the chief beneficiaries. He knew more of them personally than any other man, and he made them know him and his interest in them. His arm was always around them, drawing them closely to him, as he whispered into their ears words of admonition, advice, counsel, encouragement, warning if need be, and reproof if required. In it all and always, he was the ever-zealous servant of God, seeking to help and to save the children of men.

He used to say: "The Lord *calls* upon all men to do right, but he *expects* us (Latter-day Saints) to."

"Seek the Lord early and ye shall find him." Brother Lyman believed men should do so, as he himself had done, and having found Him early in life, abide in the knowledge of Him continually.

Speaking of men wearing out their lives he said: "Why shouldn't they? That's what our lives are for, to wear them out in serving the Lord."

The Law of the Lord was in his heart. He was its living exponent. He was wise in keeping it, and he taught and practiced it with understanding, for he knew and understood it.

Finally it was said of him, as truly as of any man, that in perfect faith, never doubting, he taught and exemplified in the spirit of the sublime Job who said, "Whence then cometh wisdom? and where is the place of understanding? * * * * And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

The above was read by President Heber J. Grant, at the funeral services of President Lyman in the Salt Lake Tabernacle, Tuesday, November 21, 1916.



PRESIDENT FRANCIS MARION LYMAN

Born Goodhope, McDonough county, Illinois, January 12, 1840; died Salt Lake City, Utah, November 18, 1916. Sustained as a member of the Quorum of Twelve Apostles, October 10, 1880, his name being presented with other authorities by Orson Pratt, then the only remaining member of the original quorum of Twelve Apostles. On the same day the First Presidency was organized, and John Taylor was sustained as President of the Church to succeed the late President Brigham Young. President Lyman was sustained as President of the Twelve October 6, 1903, and soon thereafter released from presiding over the European Mission.

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In Honor of President Francis M. Lyman

President Henry H. Blood, of the North Davis stake, has kindly favored the *Era*, through President Heber J. Grant, with a copy of the resolutions of respect which were adopted at a monthly Priesthood union meeting of the North Davis stake, held at Clearfield, Utah, Sunday, November 26, 1916. President Blood remarks that inasmuch as President Lyman practically closed his ministry in attending the quarterly conference of the North Davis stake, on November 12 (not the Box Elder stake conference, as was erroneously stated in the *Era* for December), the authorities of the stake thought proper to spread on the records of their stake these resolutions of respect for him, a copy of which he encloses as follows:

Resolutions of Respect adopted at the monthly Priesthood Union meeting of the North Davis stake, held at Clearfield, Utah, Sunday, November 26, 1916:

Whereas, In the inscrutable wisdom of a merciful and all-wise heavenly Father, there has been released from earth's mission one of the noble spirits and leaders of this dispensation, President Francis M. Lyman, who departed this life at his home in Salt Lake City, Utah, November 18, 1916; and

Whereas, To the people of North Davis stake was given the great privilege of listening to the last discourse delivered by the much-beloved apostle and president, who was with us at our quarterly stake conference, November 11 and 12, 1916; now, therefore, be it

Resolved, That we who are assembled here today in stake Priesthood union meeting, on our own behalf and acting for all the people of this stake, express the deep sense of loss we feel in the death of our respected leader and friend, whom we recognize as one of the greatest teachers and exemplars that the Church has ever known; and while we bow in humble submission to the will of God in calling President Lyman from this field of labor to a higher and a greater one, we shall always cherish the words he spoke, shall always remember the upright, God-fearing, blameless life he lived, and shall regard his departure as the closing of a life that was a blessing to all who knew him. The light of his example was as the light of the sun, making clear the way to walk; the power of his teaching was as the power of the sun, warming, expanding, developing the souls of men and bringing them to the fruitage of righteous living, as buds are warmed and opened and developed until the time of flowers and fruitage comes.

His last address will be remembered by all who heard it as a message of love and blessing and encouragement, filled with practical counsel, timely, appropriate, inspired. We shall never forget the earnestness with which he

admonished his hearers to attend to every duty of life "in the season thereof," rendering each day and each hour the service we owe to the Lord and to our fellow-men; nor shall we fail to remember the wisdom shown in the counsel he gave that we should be prudent and careful in the use of the means that the Lord intrusts to our stewardship. His closing words, in expounding the text, "Be ye therefore perfect, even as your Father which is in heaven is perfect," were delivered with such power that all our hearts were touched. The discourse throughout, occupying an hour and a half, was sound, forceful and impressive; and while some parts of it pointed to the early departure of the speaker from this life, and hence was in the nature of a farewell, still there was an absence of any suggestion of sorrow at parting, and a calm readiness was manifested to fearlessly meet the call when it should come.

We mourn with all Israel; but in the midst of mourning we thank the Lord for President Francis Marion Lyman, for his long, active, useful life; for his blessed teachings; for his kind and fatherly counsel; for his faith, his charity, his devotion. May succeeding generations continue to profit by his example and his admonitions.

A Tribute from President Heber J. Grant

President Heber J. Grant was at Shelley, Idaho, on November 18, when he heard of the death of President Lyman, and he immediately wrote the following tribute to the family at Salt Lake City, and later a copy to each member:

My Dear Friends: At the close of my remarks this afternoon, a telegram to Francis M. Davis of this place, telling of your husband and father's death, was handed to me and I at once telegraphed my heartfelt sympathy and prayers for the Lord to bless and comfort you all.

I loved President Lyman with all my heart. He has been as a father to me, and there are no blessings in this life or the life to come that I do not hope and pray may be given to his family.

No man of all my associates has been more faithful in the discharge of his duties as a member of the Council of the Twelve and as its president, than he has been. His constant and faithful labors and his willingness to work have been inspirations to me from the day, thirty-six years ago, that I was called to succeed him as the president of the Tooele stake.

I can never forget, but shall always remember with loving gratitude, his fatherly interest in me and the aid given me in my young manhood days, when presiding over the Tooele stake. Had I been his own son he could not possibly have taken a greater interest in giving me the advice which aided me in making a success—although lacking in experience—of my presidency. His admirable work of reformation in Tooele prepared the way for my success as his successor. I knew what a splendid labor he would do as the president of the European mission, and while in Japan, I prayed to the Lord that he would allow me to succeed him as the president of that mission, and the Lord heard and answered my prayer.

I believe there has never been a man in the Council of the Twelve who has done so much reformation work and changed so many men from bad habits—which would eventually have caused them to make a failure of life—as President Lyman.

Before I went to Japan I tried to attend, as near as I could, as many conferences as he did, but I could not, and did not succeed in keeping up with him.

I could go on writing page after page, but I will close by saying that you are blessed of the Lord in having been honored of him in being members of the family of President Francis M. Lyman.

That his example of loving devotion and constant labor for the cause of Truth may be the guiding star of your lives, and that you may one and

all so live that there will be an eternity of joy in his company for you all in the life to come is my prayer.

With love and blessings, I am

Your affectionate brother,
Heber J. Grant.

An Indian's Estimate of Elder Lyman's Activity

One of the interesting labors of President Francis M. Lyman was his mission to the Indians, to which he was called by President John Taylor, on November 17, 1882, at a time when there was a general revival of missionary work among the Indians. He had a remarkable experience on this missionary tour, an account of which is given in the *Era*, volume 3, pages 510-16. Elder Lyman continued to take an interest in the Indians for many years, and was generally known among the Utah Indians as "big chief," particularly among the Piutes, then scattered in various parts of central and southern Utah following the peaceful pursuits of their white friends. At that time, as they do even now in some instances, they lived in small colonies in Thistle valley, Koosharem, Rabbit valley, Panguitch, Kanab, St. George, Cedar, Parowan, Beaver and Kanosh. These Indians were generally members of the Church, and learned to love the "big chief" for his teachings and kind counsels to them, as well as for the small stipends of flour and beef which he frequently distributed upon his preaching tours among them. His mission among the Indians was characterized by the same activity that was a leading trait of his character in all his work. In his preaching tours to the Indians it had always been the theme of his sermons to them that they abide on their allotted farms, and avoid roaming about. He counseled them to work, and not idle away their time. He advised that they improve their premises and gather about them some of this world's goods for their comfort and happiness. He spoke simply and plainly to them. "Sit down, sit down; be quiet, don't run about," was his constant song. They endeavored to heed the advice, as far as their roving natures would allow, but compliance, even as far and as imperfectly as they rendered it, was a severe trial and a heavy sacrifice to them. He related to the writer an incident of Weber Tom, of the Tooele Shoshones. On one occasion, when President Lyman, forgetting his own constant wanderings, had been giving the red men's camp the usual admonition to "sit down and remain quiet," this same Weber Tom was evidently annoyed at the sameness of the apostle's sermon. He got up and asked permission to say something at the close of Elder Lyman's remarks, and himself gave the following sermon on precept and example: "'Postle Lyman he all time say, 'All Indians, sit down, sit down!' 'Postle Lyman he never sit down.'"

President Lyman's reply was not recorded.—*Edward H. Anderson.*

Salvation for the Dead

Social Service Value of the Doctrine

By Joseph F. Smith, Jr., of the Quorum of the Twelve

[In the *Y. M. M. I. A. Senior Manual*, for 1916-17, there are a number of subjects showing the glory and nobility of the Church of Jesus Christ of Latter-day Saints as an organization for social service. In the limited space of the manual, treatment could be accorded only to a few such topics. Many were of necessity omitted. Among them, the vital doctrine here considered, and presented in two lessons, in form convenient for study by individuals or by classes, as may be desired. We believe, too, that the general reader will be interested in this wonderful and distinguishing doctrine of the Church of Christ.—*Editors.*]

I

1.—*Explanatory Introduction*

The doctrine of salvation for the dead is a distinguishing feature of the faith of the Latter-day Saints. It is not believed in and practiced by any other people. No other religious organization performs the rites of baptism and confirmation vicariously for the dead. No other organization comprehends the significance and full meaning of the prophecy of Malachi recorded in the 4th chapter of that book, or the statement of Paul to the Corinthians: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour?"*

These passages of scripture have been unsolved riddles to Bible commentators of these modern times. They were not comprehended by the translators of our present versions of the Scriptures, but have been revealed to us in the Dispensation of the Fulness of Times.

It is true that certain religious bodies believe in prayer for the dead, under certain limitations and conditions, but this is

*I Cor. 15:29-30. This is how it reads in the English, *Twentieth Century* revision: "Again, if there is no resurrection, what good will those people be doing who are baptized on behalf of the dead? If it is true that the dead do not rise, why are people baptized on their behalf?"

In the *American Standard Revision* it reads thus: "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? Why do we also stand in jeopardy every hour?"

merely a perversion of the true doctrine taught in the Primitive Christian Church pertaining to the salvation of the dead.

2.—*Historical*

When the angel Moroni appeared to Joseph Smith, on the night of September 21, 1823, he quoted to him the prophecy of Malachi with this variation from the account in King James' version:

"For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts, that it shall leave them neither root nor branch. Behold, I will reveal unto you the priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall plant in the hearts of the children the promises made to their fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming."

At that time the full meaning of this prophecy was not comprehended by Joseph Smith, although it made a deep impression on his mind. After the completion of the Kirtland temple, this prophecy was fulfilled, for on the 3rd day of April, 1836, Elijah, the prophet, appeared in that temple to Joseph Smith and Oliver Cowdery and conferred upon them this priesthood and the keys of the planting in the hearts of the children the promises made to their fathers, as Malachi predicted should be done. In restoring this power, Elijah said that the time had fully come, spoken of by that ancient prophet, "Therefore," said he, "the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

Following the restoration of this authority, it was made known to the Prophet Joseph Smith that the dead were to receive the gospel, through their repentance, and that it was the privilege of the members of the Church to perform for and in their behalf, the ordinances which were essential to the salvation of the dead which they did not have the privilege of receiving in mortal life. These ordinances were to be performed vicariously in temples erected to the name of the Lord. However, in the poverty of the people, and while they had no temple, the Lord permitted them to baptize elsewhere for their dead and such baptisms were performed in the Mississippi river, at Nauvoo. (See Doctrine and Covenants Sec. 124.)

Following this revelation, the hearts of the Latter-day Saints commenced to turn to their fathers, and there was great anxiety on their part to perform for their dead these sacred ordinances which would free them from the prison house. Not

only among members of the Church were the hearts of the children turned to their fathers, but the work commenced to spread, and the desire took possession of honorable men and women in the world to seek after the records of their dead. Genealogical societies were organized following the restoration of these keys, the pioneer society having been organized in the city of Boston, Mass., in 1844. Today there are hundreds of societies of this character in our own land, and in the various countries of Europe, especially in lands where the gospel has been successfully preached and many of the house of Israel gathered out.

As soon as the font in the temple in Nauvoo was ready, and long before that structure was completed, the Lord, by revelation, prohibited the baptisms for the dead outside of the temple and commanded the Saints to perform this ordinance for their dead in the font in that house. These baptisms were discontinued October 3, 1841, and the ordinance was resumed November 3, 1841, in the font which was dedicated for that purpose five days later (*History of the Church* 4:426, 446). Baptisms for the dead continued to be performed in the temple at Nauvoo until the Saints were driven to the Rocky Mountains, and the spirit of this work, which had rested so abundantly upon the Prophet Joseph Smith, continued with all its power and authority with President Brigham Young. One of the first commandments he received from the Lord after entering the Salt Lake Valley, was to build a temple to his name where these ordinances for the salvation of both the living and the dead could be performed. From that day to this the spirit of temple building and of temple work has continued unabated with the Church (Read section 127 and 128 Doctrine and Covenants; see also Lesson xii, *M. I. A. Senior Manual*, 1916-17).

3.—Obedience to the Gospel Essential to Salvation

The scriptures teach us that every man that has reached the years of accountability must repent of his sins and be born of the water and of the Spirit in order to enter the kingdom of God. John 3:5. And that every knee must bow and every tongue confess that Jesus is the Christ (Phil 2:10). This being true, what of the many millions who have died in their sins, not having received the gospel? Provision had to be made for them so that they could receive these essential ordinances by proxy; and by repenting and accepting the gospel in the spirit world as it is there taught to them, the ordinances could be performed for them here, and our heavenly Father would accept the work the same as if they had received all these things while living in this life. Paul says: "If in this life only we

have hope in Christ, we are of all men most miserable" (I Cor. 15:19).

4.—*The Gospel Preached to the Dead*

The scriptures are very clear and emphatic that the gospel should be carried to the dead and taught to them. The Lord declared to Enoch in reference to those who should be destroyed in the flood: "But behold, these which thine eyes are upon shall perish in the floods; and, behold, I will shut them up; a prison have I prepared for them. And that which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my chosen shall return unto me, and *until that day* they shall be in torment" (Pearl of Great Price, Moses 7:36-39).

Isaiah also speaking of the wicked declares: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited" (24:21-22). Again, speaking of the mission of the Redeemer, Isaiah says: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (61:1).

The Savior bore witness that he came to fulfil this scripture when he commenced his ministry in his home town (Luke 4:16-21). Moreover, he declared to the Jews that the hour was coming when the dead should hear his voice, even all that were in their graves, and should come forth to receive a reward according to their works (John 5:25-29).

Peter testified that after the crucifixion Jesus went to the dead and fulfilled this promise unto them (I Peter 3:18-20) that "they might be judged according to men in the flesh, but live according to God in the spirit" (I Peter 4:6).

5.—*Problems*

1. Why is salvation for the dead a distinguishing feature of the Church?

2. Who is Elijah and when did he live?

3. Why was it necessary for him to come before the second advent of the Savior?

4. Explain why the earth would have been smitten with a curse if he had not come?

5. Give scriptural references that promises were made to the fathers of their redemption?

6. Where is baptism for the dead to be performed? Why?

7. Under what conditions can it be performed elsewhere?

8. Why is the font placed in the basement of the temple?

9. Why is it necessary for a recorder and witness for each ordinance?

The Strength of the Hills

By Myrtle Young

Morning stood upon the mountain tops. The glory of the new day filled the land. Thousands of birds sang a welcome to it. Numberless flowers lifted their happy faces to inhale its freshness. All things beheld in its radiance were beautiful.

One awakens on such a morning with a song in the heart. Night has banished the trials and soothed the cares of the yesterday. And at least until the thoughts of the yesterday's burden rushes to one's mind, one is happy.

William Gordon awoke with a feeling of joy. A three months' vacation had, in a measure, brought back his youth. This morning he was in his stately home on Redwood avenue. It was a pleasure to know that today brought work.

He whistled softly as he entered the library. Drawing up the shade, he flooded the room with light. He stood there for a moment gazing at the familiar street. His glance fell upon the little white house across the way.

"Edith!" he exclaimed, "Edith!"

His wife entered the library. Languidly she strolled to the window. There was an air of perfect tranquility about her. His exclamation had produced no visible effect on her composure.

"Did you call me? What is it?" she drawled.

"Old man Peters has rented his place across the street," he replied, and his voice choked with anger.

"One might naturally suppose that he would do so," she answered calmly.

"But can't you see how absurd it is?" he asked; "imagine people like those in our exclusive neighborhood."

Standing beside him, she gazed down at the little white house. At the gate was a woman with a baby in her arms, and two small children were playing about the lawn.

"Three. That isn't so dreadfully bad, Mr. Gordon, and perhaps they will keep them in the yard."

She turned to him but he was looking at something toward the end of the block. Her glance followed his and there she saw a man dressed in the rough, soiled clothes of a workman. A girl, possibly ten years old, walked at one side of him holding to his hand, while at the other side a sturdy little fellow, who might have been eight, trudged proudly, carrying in his chubby fist, a tin dinner pail. When they reached the corner, the street

car was almost there. The man stooped to kiss his children good-bye, took the dinner pail, and as he boarded the car, waved a farewell to the woman at the gate. The two children tripped happily back to the little home and followed their mother and the little ones into the house.

"I suppose that it is good-bye to our flower gardens and farewell to our peace of mind while they remain in the neighborhood," Mr. Gordon exclaimed.

Mrs. Gordon's eyes were moist. There was a sob in her voice as she answered him, "I wish she'd give the babe to me. Oh, it seems to me that she is so rich while I—"

"Nonsense, Edith," he interrupted. "How long would you want to give up your home, your wealth and social position. Those people who have nothing when they start out can't raise a family and accumulate wealth. We decided this question when we were first married. Don't be foolish about it."

"But they seem so happy," she replied. "Did you see how the baby clung to her with its tiny hands?"

"Things are not always what they seem," he retorted angrily. "Do you suppose that they will be able to educate those children on his wages? As soon as they are old enough they will be turned out to work. Their heritage is ignorance and poverty. And the parents—what comfort do they have? That's where we would have been, had we decided to follow that course."

She did not answer him but sat nervously twisting the rings on her fingers. The breakfast bell rang.

"Come, Edith." Into his voice there came a note of tenderness. "This is only the emotion of a moment. By dinner time you will be glad that there is no such responsibility on your shoulders."

He was right. Almost before breakfast was over she was planning parties and dances for the coming season, and before dinner time she was buying dresses, whose price would have made the little woman across the street turn pale.

There was some comfort in knowing that their views regarding the newcomers were shared by all the neighbors, but as the weeks passed by and flower gardens were not molested and the peace of the community was undisturbed, everyone began to view with a greater degree of kindness, the people in the little white house. A little later, when it was learned that Mr. Brown had bought the old Peters place, there was less consternation than there had been when the family first moved into the neighborhood. Some of the neighbors became very friendly, but William Gordon and his wife held themselves entirely aloof.

* * * * *

Times flies swiftly by. Almost before they realized it, ten

years had passed since the Browns came to live on Redwood avenue. The years have brought changes.

In the big stone house on the east side of the street, death has cast its shadow and now Mr. Gordon lives alone, except for his servants. Time and his sorrow have hardened the lines on his set, determined face. Its touch has caused gray hair to mingle with the black. Age has brought him neither understanding nor peace.

In the little white house there are three more happy children. Betty, the oldest girl, is in college, and Robert, or Bob as he is called, is a junior in high school. Their home is the center of fun and amusement for their friends, and almost every evening snatches of merry songs and ripples of gay, young laughter come floating across to Mr. Gordon as he sits in his big, silent house.

He is beginning to realize what his life of selfishness has meant, and deep in his heart, although he will not admit it even to himself, he envies the man who carries the dinner pail. But there came a day when the realization of what he had missed was forced upon him.

One afternoon he was hurrying to the office of Bernard Scott, a very prominent attorney, to ask about some legal matters he had placed in the hands of Mr. Scott's firm, when he met the attorney on the street.

"I really haven't time to talk to you just now," Mr. Scott explained, "I'm on my way to the high school building. My son is taking part in a public speaking contest and I have promised not to miss it. You would better come along."

For a moment Mr. Gordon hesitated, then he said slowly: "If I thought it would be worth while, I believe I should accept your invitation."

"Well, take my word for it, you won't lose anything," his friend replied. "It will really surprise you to learn what the young people can do. I tell you I'm proud of that boy of mine. I have given him all that money and influence can give, but it is worth it."

His friend's enthusiasm amused Mr. Gordon but it interested him. He decided that he would see if the man's pride in his son was justifiable, so he turned and walked to the school with Mr. Scott.

They were a few moments late. The assembly hall was crowded but they managed to find seats, just as it was announced that Clyde Scott would be the first speaker.

The boy's father leaned forward intent on hearing every word. Mr. Gordon observed that his face was flushed with pride and that his eyes glowed as he watched his son. When the oration was over, every one cheered and applauded, but the stern-

faced man smiled a bitter, ironical smile. The fresh young voice had not touched a responsive chord in his nature. He felt that he must say something.

"Very good, indeed," he remarked to Mr. Scott. "He has done exceedingly well. How many numbers are there?"

"Four," was the answer.

There was no more conversation between them until the third speaker had finished.

"My word! they are measuring up fine!" Mr. Scott exclaimed; "I would hate to have to decide the winner. What is your opinion?"

"I have scarcely followed the last two, so I really couldn't say," he answered.

The last speaker, Mr. Robert Brown, was announced. Mr. Gordon did not hear the name. He did not even look up until the clear, young voice began. There was an earnestness in it that held his attention. The subject of the oration was service, and the boy's aim was to show that only those who serve are truly happy. As a hammer strikes a blazing spark from an anvil, so his words struck a tiny spark in Mr. Gordon's soul—a spark that burned into a flame, and then became a great desire. His heart, aching and throbbing, reached out to that boy. He felt that he would give anything—everything—if he but had such a son. He scarcely heard the applause that followed the oration. It seemed to him that he had suddenly grown very, very old, and that his whole life had been squandered.

When it was announced that Robert Brown had taken first and that Clyde Scott had taken second place in the contest, he was not surprised. He even forgot to congratulate Mr. Scott on his son's success.

"Robert Brown," he thought; "is it possible that he is my neighbor's boy? His face seemed familiar and yet I couldn't place him. There's Mrs. Brown now. Yes, it is her boy."

He watched as the boy took his mother's little brown hands in his big ones. The look that passed between them was one of understanding and love. He threw one arm about her shoulder; and they stood there together, receiving congratulations from their many friends.

Mr. Gordon was fascinated by the sight. This was the boy for whom he had predicted drudgery and poverty. The child whose heritage was ignorance. This was the mother whom he had held in contempt because she was fulfilling her life's mission. The realization of it all brought a sickening sensation to his soul. Blindly he followed the crowd to the street. He felt tired and weak. He had no heart for work, so he turned his steps homeward.

Arriving at the house, he went into the library where he sat

for a long time with his head resting on his hands. For the first time the loneliness in the big house seemed unbearable. He wondered how it would seem to hear the patter of little feet upon the stairs, to listen to the sound of gay, childish laughter echoing through the great halls, to see toys and books scattered about the floor. As he sat there the great house suddenly became a home. A little girl danced into the room. She climbed to his knee and reaching up, she ran her little soft fingers through his hair and then holding to his ears with her dainty hands, she pressed her little warm mouth close to his in an affectionate kiss, after which she snuggled down in his arms and went to sleep. There were eager, quick footsteps on the stairs, and a boy rushed in. He threw his cap under the table and sitting down, began to study. How proud he was of this sturdy son. How he loved the airy little creature sleeping in his arms.

"I beg pardon, sir—"

The vision was gone and he was alone in the room. His Japanese servant stood in the doorway holding in his hands a bundle of papers and magazines.

"I beg pardon, sir, but I forgot your magazines and papers. They are here, sir."

"Thank you."

The servant left the room. Mr. Gordon looked the bundle over and selected his favorite literary magazine. On the frontispiece was the picture of a bright-eyed, laughing girl. Underneath he read: "Miss Betty Brown, 137 Redwood avenue, Freiburg, the author of the new serial commencing in this issue."

Carefully he read the story, then reverently he placed the magazine on the table and went over to the little house across the street.

They were on the lawn. Mr. Brown and Bob were trimming the edges of it, while Betty and her mother gathered asters. He did not notice that they were surprised but extended his hand and one after another they took it in a firm, warm clasp.

Mrs. Brown invited him to come into the house, but he shook his head.

"No, thank you, Mrs. Brown, "I came over to tell you that I have been to the contest today and that I have just read Betty's story. I'm glad that success is coming to you. I suppose you won't care for my congratulations but I hope that you will accept my apology. I have treated you with contempt for ten years because I resented the fact that you moved into this neighborhood."

"I can't understand why you should do so," Mr. Brown answered; "we have never interfered with your rights or property."

"Do not judge me too harshly," he said pleadingly. "Ten

years ago I told Mrs. Gordon that you were doing wrong to bring children into the world—children whose heritage must be ignorance and poverty. I see now that you have given them something better. I know not what.”

“I’ll tell you what it is, Mr. Gordon,” Betty spoke and, although here eyes were dimmed with tears, she smiled; “it is that same power that has enabled father and mother to strive through the long, hard years to give us the best. It is far more precious than riches, that marvelous power that gives people courage to strive onward, to serve, to live. That is our heritage—the strength of the hills.”

“I see, little girl, I see,” he replied softly, then turning to Mr. Brown he said, “You deserve your happiness. You have given the best you had to them and you have sacrificed much to give it, but it has come back to you. Tonight I envy you. The shadows of old age are falling and I have no child to comfort my declining years. The darkness gathers and I stand alone.”

“Not alone, Mr. Gordon,” Mrs. Brown answered; “you have friends. Our door is always open to you. We’d love to have you come any time.”

“Thank you.” He stood at the gate as he spoke. “If your sunshine is as contagious as your invitation is sincere, I believe that you can do me much good.”

They watched him until he crossed the threshold of his own door.

“Poor, lonely man,” murmured Mrs. Brown, “it is often sad when people reap what they have sown.”

They lingered in the garden. The western sky blazed with glowing embers. One by one the crimson lights began to fade into orange, yellow, violet and gray, and the calmness of the closing day fell upon the land.

A song burst forth upon the stillness—a glad, free song, sung by lusty young voices.

“Listen Bob,” Betty cried joyously, “it’s the crowd coming to celebrate your victory.”

“And to tell you that they have learned of your success,” Bob answered.

Down the avenue they came laughing and singing. Betty and Bob with their father and mother greeted them at the gate, and led them into the house.

The last gleams of crimson and orange faded from the western sky. Twilight spread her soft, gray mantle over the city, hushing its clamor, subduing its gorgeousness, and hiding its defects. In the fading light the little white cottage on Redwood avenue was beautiful and inviting. Lights gleamed from the windows, music and laughter floated out on the stillness of the night.

Glancing inside one might have guessed that the last rays of the setting sun had been imprisoned there, until the shadows had made it too dark for them to seek the west. In the parlor the young people were gathered about the piano, singing. In the dining room the small children were playing games. Mr. and Mrs. Brown sat there watching them. They were thinking of the lonely man across the street.

"Aren't you glad that we will not have to face regret when the years of our lives grow few?" he asked as his arms stole around her.

"And aren't you glad," she whispered, as her head found a resting place on his shoulder, "that we have been able to give them a heritage that is worth while?"

The great stone house across the street was in darkness and the shadows seemed to concentrate about it. Mr. Gordon sat by the library window and watched the trees melt into the darkness. Like a pantomime his past life rose up before him. The darkness of the house seemed to mock him.

He turned on the light and taking his diary, wrote in an unsteady hand: "This day I learned that it is harvest time and I have planted nothing."

Ogden, Utah

The Stars

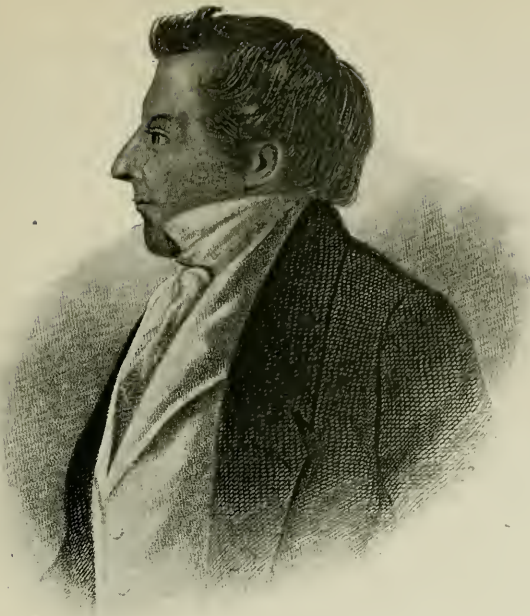
Long, long ago,
I often viewed the starlit sky.
I saw the twink'ling stars
And wondered why they were so high,
And why they did not fall, and whose they were?
Then sweetly, mother said, "An angel holds each light
To guide the weary wand'ers through the night."

There came a time
When I did gaze upon the sky,
And doubt that childish dream,
My skeptic moods to satisfy!
I knew, as all the wise ones know, that stars
Were from this world of ours apart, were planets old,
I sneered, and cast aside that dream of old!

But now I know
That dear, old, childhood dream is true,—
That God sends evening stars
To light the way for me and you;
And in their streams of light, this message sends:
"My stars are lights of universal harmony,
And though apart, they guide direct to me."

Tebiona, Utah

Guy C. Coleman.



A Grandfather's Prediction

By Joseph Smith Fish

Among the snow-clad hills which rise above the Canadian boundary, in the state of New York, is today a lone and simple grave of a meek and humble man. The winds and the storms of eighty-six winters have defaced the mound, and the ravages of time have beaten bare the tombstone which once bore his name. But there, under the sod and dew, rest the mortal remains of an aged patriarch who, in the course of his life, made the wonderful prediction that out of his posterity would arise one who would be sent of God to bring joy and peace to the souls of men; whose mission would be to bring new light and truth into a night of darkness; and who would revolutionize the world of religious thought.

This old man lived and hoped and died, and was gathered to his fathers. But let us see if his prediction has come true.

The days came and went; the years rolled on, and with them brought the dawning of a new century whose golden morn-

was to bring the birth of one whose name is now spoken of throughout the earth for evil and for good.

It is now almost a hundred years since that flaxen-haired youth kneeled beneath the skies and asked the living God, who rules beyond the stars, for the light of truth to guide him on his way. And what has the world received as the direct result of one humble prayer?

It has received the joyful message that Christ lives today as truly as he did nineteen hundred years ago. It has received the sublime truth that the faith of a little child is strong enough to push open the gates of heaven, though locked for seventeen centuries by the chains of ignorance and doubt. It has received the sweet assurance that the soul that calls to God for help will receive an answer to his wailing cry. It has been taught the simple lesson that prayer is the key to the universe; that divine trust conquers all things; that faith is the connecting link between God and man.

It has received the added strength of another witness that Jesus is the Christ. For ever since the Son of Righteousness has arisen with healing in his soul, and with a crown of glory on his head, he has stood on trial. The world has doubted and argued; it has debated and contended; but it has refused to believe. Only one-third of the world has yet accepted his name; and many of those who have, give honor only with their lips, but in their hearts, deny his power.

In the broad, eternal courts of justice, before the great jury of all men everywhere, what can be a stronger evidence of the divinity of Him who was the servant of all, or a more convincing proof that the Bible is indeed the word of the Lord, than the sacred testimony of this great Latter-day witness for God?

Or what better answer can be found to silence the doctrine of higher criticism; the unbelief of the Christian clergy; the cold creeds and dogmas which deny a real answer to prayer, than the bringing forth of the Book of Mormon.

This was the great mission of Joseph Smith to give to the world a true knowledge of God; this is the true object of the Nephite Record, to add yet another testimony before the eternal bar of judgment. On the very fly leaf of its translation, we read these words: "A record of the people of Nephi, and also of the Lamanites; written to the Lamanites and also to Jew and Gentile *to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.*"

Have we ever stopped to think of the real purpose of this book, and why it was written to Jew, to Gentile, and to the Lamanites, but mentions only the convincing of Jew and Gentile? It is because the Lamanites have never rejected the Messiah as have the Jews; neither have they, like the Gentile Christians,

been infected with the doctrine of higher criticism which denies His divinity. But they know the Shepherd's voice. They accept the book; for their story is truth. And their story and their acceptance become yet another witness.

For that story the boy Prophet gave his life. And what of the testimony which shines through the story of its latter-day followers and devotees, who have *lived* that story by a hundred campfires on the plains; who have *heard* that story through the cries of its martyrs; who have *written* that story in blood and tears?

And, again, in accordance with that grandfather's prediction, the world has received the answer to the question, "What is the object of life?"

By that answer we know that this life is but one stage of our eternal existence; that it is only a school of experience, an opportunity for graduation, so as to enter a higher life, a standing examination test which marks our starting place in that greater school beyond the skies.

By that answer we know that the poet who dies in the very flower of his strength will have all eternity in which to write his epic. By that answer we know that the gifted Mozart, who was stricken down in the fair bloom of his young manhood, will have years and years to compose his masterpiece. By that answer we know that the soul of Sir Isaac Newton is today gathering new shells of truth and knowledge, as he sails onward and onward across the boundless ocean of time. By that answer we know that the spirit of Abraham Lincoln might be at this very moment uttering grander thoughts than are found even in his immortal address at Gettysburg, and the hand that freed a nation's slaves may also lift the yoke of bondage from millions of his fellow spirits. By that answer we know of the sacredness and the eternity of the family relation. By that answer we know of the glory of womanhood, whose place is side by side with man, and we have that sweet, comforting thought that we also have a Mother in heaven.

By that answer we know that there will be eternal progression beyond the stars, and that somewhere, sometime, we may become something worthy to be called divine.

The world has never before produced so grand a thought of life. It can produce none grander.

And yet again, and according to that wonderful prophecy, the world has received the faith of the ancient Saints. It has had restored the gospel of Christ, it has been given a plan which enables people of all nations to dwell here together in brotherhood and peace; and a plan which, if followed, will develop

every man morally, mentally, and physically, and which saves temporally as well as spiritually.

In brief, we have been taught faith, prayer, and a true conception of God; secondly, the object of life; and finally, the gospel which helps us to live our lives.

Has Asael Smith's prediction, which was made before the Prophet was even born, been fulfilled? Listen to the answer of Mark Twain, who visited Salt Lake Valley while on his way to the gold fields of California: "Neither hunger, thirst, poverty, grief, hatred, contempt, nor persecution could drive the 'Mormon's from their faith or their allegiance. And even the thirst for gold, which gleaned the flower of the youth and strength of many nations, was not able to entice them. That was the *final test*. An experiment which could survive that was an experiment with some substance to it somewhere."

Miller Ward, Salt Lake City



In the Wasatch Wonderland

Left: Brighton and Silver Lake; right: Balsam Inn. Harold H. Jenson sends the *Era* a number of interesting pictures of what he appropriately calls Utah's Switzerland—Brighton. Two of these are given here, and from his interesting description we cull: "Here the tired business man finds rest and a peaceful retreat; the idealist, the dreamer and the artist see their visions of bliss and beauty, and many miners their visions of wealth. One could gaze forever at these wonders. It makes one realize what a small part one person forms in this great world of ours. The mind also reverts to ancient times when another race used these retreats for their hunting and fishing grounds, and one dreams dreams of the long ago."

The Volcano Kilauea

By Albert L. Wilkes

The Island of Hawaii, contains the principal attraction of the group, one of world-wide fame, the Kilauea volcano, which has the distinction of being the greatest active volcano in the world, a favorite of the tourists, and, to quote Mark Twain, grander by far than Vesuvius."

From the Crater House, as we later discovered upon our return daylight trip, an excellent view is obtained of the entire crater of Kilauea. By night all that is seen is the red glow of the sulphur fumes as they issue from the pit, tinted by the hidden fire of Halemaumau, the name of the pit.

We commenced our descent into the crater, the road is good and the descent gradual as is also the approach to Halemaumau. The road makes quite a detour of the crater. Sulphur fumes, issuing from crevices at the side of the road, filled our eyes and lungs, causing us some discomfort, until we became somewhat accustomed to them. As we neared the pit itself, these crevices were less in evidence, while the fumes from the pit rose straight into the air, and were not bothersome.



One of the many Spatter Cones, showing layers of solid lava

From the end of the road to the pit proved to be but a two-minute walk. Following a well-worn path, we soon found ourselves within the confines of an observatory, three walls constructed of lava rock. Through the open side, which faces the pit, is had an excellent view from its very brink.

The pit is indeed a sight to behold. Words cannot convey

to the reader a correct impression of what we beheld! Before us was displayed a great chasm, with dense sulphur fumes steadily rising from within it, ruddy with the glow of the fire. Within this chasm was a literal lake of fire; a seething mass of burning lava, a never-to-be forgotten spectacle indeed!

We sat at the pit's edge for some time, awaiting the next parting of the dense fumes, so that we might get another glimpse at nature's fireworks. We soon became weary, after our long ride, and our vigil at the pit's edge, so we lay down upon the hard lava floor for a little rest before the dawn.

At dawn we arose somewhat refreshed though chilly, for it



Day view of the fire-lake surface, Volcano Kilauea

is cold there, the volcano being about seven thousand feet above sea level.

The sun soon arose, bringing with it light and warmth. With light hearts and an eye to the wonderful, we started out, after a good meal, to circle the pit.

The crater of Kilauea is about four miles in diameter, describing a circle. The pit, or active portion of the crater, named Halemaumau, lies a short distance west of the center of the crater. It is also circular, and approximately a half mile across, with depth, of course, undetermined. We could see for a thousand feet down, and the fire in the pit was at about that depth.

The lake of fire rises and lowers from time to time, ac-

according to the activity of the volcano. In the year 1911, we were told it was within one hundred and fifty feet of the brink.

We entirely circled the pit, walking out upon every projection that looked at all safe or promised a good view! We were never once disappointed! As we looked into its depths we called to mind the ancient worship of the goddess "Pele" by the Hawaiians. They formerly offered sacrifices to her, usually consisting of pigs, to gain her favor. At intervals of from one to five minutes, we heard a puffing or blowing sound, very distinctly followed instantly by sounds of falling or sliding lava.



Kilauea—The volcano resembles a gigantic geyser

With each individual instance, great volumes of sulphur fumes, were sent into the air. If the wind were unfavorable to us we would be left coughing and sputtering until the wind carried the fumes away. To look down into the pit from any of our many seemingly perilous positions, was enough to strike terror into our hearts. Had we experienced an earth-quake, and these are numerous here, who knows but that we would have been let down a thousand feet into that eternal lake of fire! But I have not heard of any such thing ever happening, so I suppose what fears we entertained were foolish and unnecessary, though not at all out of keeping with the place. The inactive portion of the great crater, though not so awe-inspiring as the pit, is nevertheless quite novel and interesting.

Hilo, situated on the eastern coast of the Island, has a vicious member of the volcano family to contend with, however, in the volcano Mauna Loa which lies far up on the mountain that bears the same name. A recent eruption of this member took place in 1880. The first evidence of its activity was the appearance of a light in the crater. The following day a stream of lava made its appearance at a point eleven thousand feet above sea level, on the eastern or Hilo side of the mountain. It continued to flow for nine months, and finally stopped three quarters of a mile from the town. The last eruption of Mauna Loa was in 1886, following some severe and very frequent earthquakes. As before, a light was first seen in the crater as a warning, this time on the western side of the Island. The outbreak was this time but twenty miles from the sea, and the stream of lava reached the sea at noon of the next day. It continued to flow for some time.

Laie, Oahu, H. I.

A New Year's Reverie

Great fire-tongues flame up the chimney tonight,
And to the strains of gay music young feet trip light,
In welcome to him who will reign in your stead,
But, Old Year, 'tween us there is much to be said.

Draw near, then, more near, and as heart speaks to heart,
Hold converse ere your life from mine shall depart!
Although cherished dreams you have failed to bring true,
Oh, many the thanks that I owe unto you!

For blessings your bounty has given unsought,
For lessons, though hard, that your wisdom has taught.
But what of the hopes that meet withering blight?
Like worn, tangled skeins they appear to my sight.

Old Year, I am weary, ah, fain would I rest,
Would fain, like a child, lay my head on your breast,
Till your each ebbing breath, with slow pulsing lay,
Bear me up on soft wings of slumber away.

You flee, and a stranger bids me to arise
And gird me with courage. He views with surprise
My wavering will. "Come, awaken," says he,
"You had faith in the Old Year; have faith in me."

Grace Ingles Frost.

Salt Lake City

Probable Moral Effects of the War*

By Dr. Milton Bennion, of the University of Utah

We cannot discuss with profit the probable moral effects of the war without first making clear what we mean by "moral." Is morality a thing simply to be admired when it appears, like the beauty of a rose; or is there an element in our judgment of morality that is essentially different from our judgment of beauty? Is the present European war a phenomenon as natural and inevitable as the production of thorns on the wild cactus under a summer sky? Or is there an element in it that might have been subject to human control? These questions have been discussed under various philosophical and theological terms for more than two thousand years, and still there is no universally accepted answer. Is it then futile to try to solve these questions of determinism and indeterminism, necessity and free will, predestination and human free agency? Whether or not we care for such metaphysical discussion, every intelligent person is forced, in practice, to assume some sort of answer as a basis of judgment and social conduct.

If man's conduct is determined wholly by his environment and his heredity, and his heredity is determined wholly by past environment, and this determinism applies likewise to every creature and every object in nature; then, it appears that whatever happens is predetermined from the beginning. I shall not discuss the relation of this view to theological opinions that have been current from St. Augustine to the present time. Let us consider the matter only from the standpoint of philosophy and science. Pantheistic philosophy has generally been deterministic. Whatever is must of necessity be as it is. Evil is only good in process of becoming. From the standpoint of the Infinite there is no evil. "It is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and of one perfectly instructed, to reproach neither others nor himself," says Epictetus, the Roman Stoic philosopher.

Materialistic philosophy leads, from a different starting point, to the same general conclusion; but the determinism is, in this case, more explicitly external. The mechanical view of

*Lecture given in the University of Utah Extension Course, December 9, 1914.

the world generally regards each object or creature as determined by everything else in the universe, but as having no power of self-determination. A typical example of this is the usual form of statement of the law of gravitation: "Every particle of matter in the universe attracts every other particle," etc. It should be noted that there is no proof of the metaphysical assumption implied in this form of statement of the law, which might be revised so as to attribute to matter the power of self-determination with the same definite relations to the respective masses and distances of other particles of matter. The natural scientist, as such, need not be concerned with this metaphysical distinction, as the facts and calculations remain the same. The moral philosopher is obliged to give attention, however, when this assumption of the physicist is accepted as a demonstrated fact and extended to man and society. It does, then, make a difference in some of our moral judgments. If the theory of external determinism is accepted, the logical consequence is that the world of human life is as much a passing show as is the growth of timber in the primeval forest. It happens only that we are apart of the show, playing parts determined for us wholly. in the ultimate analysis, by physical nature. Our judgments of morality in individuals and nations must, then, be of the same order as our judgments of the magnificence or the insignificance of the native pine tree or the sage brush. That everything within our experience is influenced, more or less, by things, external to us there can be no doubt; but this does not prove that everything is thus wholly determined, neither does this or any other fact prove that a knowledge of all that is and has been would reveal fully all that is yet to be. In the course of evolution new characteristics are constantly appearing. According to Herbert Spencer's definition of evolution all the complexities of the world have thus appeared out of a primitive substance that was homogeneous in structure and function. Can anyone conceive how, on the theory of external determinism such a development could be possible. Must there not have been in this primitive substance a power of self-differentiation, of producing new characteristics; or must there not have been a power different from this homogeneous substance by which varying characteristics were developed? Theologians may make the latter assumption and philosophers of nature the former with, it seems to me, a greater show of reason than that exhibited by materialists in upholding the theory of external, mechanical determinism.

Let us consider that philosophy in which self-determinism becomes a factor in development. If the primitive substance of the world had within itself a limited power of self-determination and differentiation, it is at least conceivable how new character-

istics might appear out of a homogeneous mass, and how thus a complex world might arise in which external influence might become a potent factor in further progress, but not the sole factor.

Science postulates order in the universe. The facts of nature can be reduced to scientific principles upon no other assumption. This order may, however, come from within, as well as from without. Science postulates that whenever a new characteristic appears it will behave in the same way under the same conditions. Thus in the recurrence of phenomena already experienced, science can predict such phenomena, where all the conditions are known. Science cannot, however, predict the nature of phenomena that are absolutely new in experience; but that such new phenomena do appear in the course of evolution is also a postulate of science in the larger sense, and an undisputed fact of experience.

Applying this to the moral life of men and nations, in so far as their conduct is a repetition of what has been, and, for the most part, human conduct is of this type, it can be predicted; but in so far as conduct in the future is new in human experience it cannot be foreseen by human agency. By what power the new in ideals and types of conduct appear is a matter of philosophical speculation. Men generally assume that they are themselves primary factors in the determination of their own moral development. This is the only healthy moral attitude for any individual to take towards himself. He may be lenient in his judgment of others and he may leave entirely to the Infinite Judge, the condemnation of others; but, if he is interested in others he must seek to stimulate in them the feeling of individual responsibility. This can be done best, generally, by holding them morally responsible for their conduct, and letting wrong doers know that we think it is within their own power to do better. Thus internal and external individual and social factors co-operate in moral reform.

Summing up, then, there are people who assign to the devil the authorship of all moral evil; others somehow make God responsible for whatever happens; to the scientific materialist, evil may be merely a part of the constitution of the universe. What do any of these attitudes of mind contribute towards the betterment of the world, or to clear thinking on moral problems? Nothing. Let us, then, set them aside and turn to the time honored practice of holding sane men and social organizations responsible for their own conduct.

There are two great sources of moral evil, *i. e.*, selfishness and ignorance. We do not, as a rule, hold people responsible for the evil they create through ignorance; although, in legal practice, ignorance of the law is not a valid basis of defense, and,

from a moral point of view, people may sometimes be censured for their ignorance. Both ignorance and selfishness have, doubtless, been prominent factors in bringing about this great European war. If those engaged in combat are the victims of a system, are not some individuals or groups of individuals responsible for the system? This responsibility may go back a generation to Bismark, Napoleon III, and others who pursued too intensely selfish ambitions, or the system may have grown out of unavoidable ignorance. In any case the civilized world is being given a severe lesson in the consequence of both selfishness and ignorance. The neutral nations should be able at once to profit immensely by this lesson. The nations at war must first recover their reason.

In practically all wrong doing there is an offender and a victim. In the criminal court neither of these parties, or their representatives, are permitted to render judgment. Their interests are represented in the court by the attorney for the defense and the prosecuting attorney. Judgment is reserved for the judge and the jury who represent the impartial spectator. Bias at the beginning of the trial disqualifies either judge or juror. In this European crisis America is in the fortunate position of the imperial spectator. We are admonished by our government to be mentally neutral. This we should be until we are in possession of all the facts necessary to make a fair judgment. When that time comes we have the right and the duty to express our disapproval of unwarranted aggression or other wrong doing. If a nation is permitted to indulge in such aggression without suffering the disapproval of the civilized world, the world will have failed in its responsibility and opened wide the gates for further aggression.

There is no wrong so great but that some moral benefit may follow, if men only make best use of their opportunities. This is such a case. The moral effects of the war will depend largely upon our feelings and judgments on all matters pertaining to it. On many questions it is too early to form a judgment. But may not civilized men with safety cultivate abhorrence of the theory that might makes right, and that guarantees of neutrality are to be respected only when they are not needed?

The moral effect thus far in the minds of some persons, including one of our ex-presidents, seems to be the conviction that treaties of peace and arbitration are worthless and that our chief dependence must be upon the sword. On this point Prof. Giddings has written:

"Mutual aid is a more important factor in the struggle for existence than claw and fist; mutual aid is possible only among men that can trust one another, who tell the truth and keep their word, abiding by their covenants though they have sworn to their own hurt. If the civilized world

has degenerated to the plane of lawless bandits the mailed fist may be our only protection. I cannot believe that the moral attainments of thousands of years have thus been suddenly lost forever. The fact that this war is universally condemned by the civilized world, and that none of the nations engaged in combat are willing to be responsible for the outbreak, is a sure sign that the sense of right and a feeling for human welfare have made some progress in the last few centuries and that these considerations still command the respect of the nations."

Our hope lies in democracy as defined by one of our foremost thinkers; *i. e.*, "the thinking and impulse-inhibiting habit developed in an entire people." In this country it is generally hoped that the conclusion of this war may see the end of the reign of kings in civilized countries, and in others as fast as the thinking and impulse-inhibiting habit can be formed. If the people immediately concerned can join us in this hope, doubtless it can be realized. This would mean great moral gains, including greater guarantees of world peace. We must continue to have faith in humanity and in the possibility of moral progress. A world federation of civilized nations and world peace after this war are no more unlikely than the success of an American Republic seemed to be at the time of the Revolutionary war; or a French Republic, during the progress of the French revolution. Energetic, courageous optimism is one of the chief factors in moral progress. Such optimism, if it can become general, may even turn this war into a means of moral progress. The war has already helped to clarify our sense of values; it has made of drunkards a sober nation; it has made of an industrial community a race of heroes. These are examples of what have been called heteronomy of ends in conduct; *i. e.*, the accomplishment of a moral result quite apart from the end aimed at in the act. May not the values thus attained in war be saved for the ends of peace? May not peace bring the elimination of the chief causes of war, by the establishment of industrial democracies where before kings, aristocracies and militarism reigned supreme?

"And one more thing must go," says Prof. Giddings. "The religion of barbarism must go. The world is weary of it. It has withstood the religion of peace on earth already too long. The trinity of king, cannon, and God, has outlived its usefulness. If civilization is indeed better than savagery, the God we worship must be a power other and worthier than a mere Head Devil of the Universe."

Character

By Geo. D. Kirby

In seeking for material for this subject, I was struck by the number of writers who have given to the world valuable advice and definitions of character. It almost would appear that the last word had been said on the subject, and yet, like some others of the topics of life, it is an old, old story, but ever new in its telling.

In the development of character much has to be taken into consideration. In its better sense, it includes all those higher qualities that make man a moral; loving, thinking being. The value of the man is his character; not his reputation. These two must not be confounded. Character is self endowed; reputation is that which seems, which appears to the eye of the people; character is the reality of a noble life. Reputation scarcely ever agrees with one's character, for it is either higher or lower. Like one's shadow, reputation may precede or follow, extend or diminish or entirely vanish. Character is rock; reputation, shifting sand. Reputation is the coat, character the man; and, like a coat, reputation often deceives as to the real worth of its possessor.

Character is complex in its nature. It is more than a good intention, or a mere respect for the moral law. That is not the kind of morality wanted. It is not enough to be good. One must be good for something. That is the kind of character we should build in our homes, in our schools, and in our nation.

When you say you are good, say also for what, and a value may then be placed upon you. Negative goodness means little in the world of worth; it is unharnessed energy; it is granite lying dead in the mountain side.

Judgment and will are elements in the development of character. To determine what is right and to act accordingly, is the work required. Simply storing facts, no matter how valuable, does not necessarily affect character. It is knowledge transmitted, or transformed, into wisdom that influences or becomes part of our moral worth. Character is not the learning but the assimilation of truth. That learning which is not worked into the warp and woof of the soul's purer self, lies an undigested food and becomes an inviting culture for the microbes of sin.

The chemist, making an assay for gold, grinds the bulky ore,

places it in the furnace and heats it to an intense degree. The gold, the only thing of value in the rock, flows to the bottom, the dross is cast aside. The gold is weighed and the value of the ore computed.

So in the life of man; with all his reputation, acquired experiences, and hereditary endowments, he is tested in the crucible of human experiences and weighed in the balance of eternal worth. The value of the man is his character,—the gold of the human soul.

As the gold was gradually deposited in the rock, through long ages, so likewise character is the result of the soul's long struggle for truth, and a mastery of life's forces and passions. As there are inferior or base metals, so also there are inferior characters. We even find rock without the coveted metal, and we meet men without admirable characters.

The intensity or the strength of the man of character depends upon the amount of truth acquired, and the undefiled application of it in the uplifting of his own self and of humanity.

Character, in its better and truer sense, is the product of the moral and religious side of life rather than of the intellectual, for the intellect may increase while character may decrease; or, character may increase while scholastic attainment remains comparatively stationary. The man of character banks truth and draws usury for the soul, the prodigal, through profligacy, abandons the truth and becomes a moral bankrupt.

Character is power—is influence; it makes friends; creates funds; draws patronage and support; and opens a sure way to wealth, honor and happiness, and in creating influence, it creates the only responsibility that a man can not evade in this life—the one he thinks of least—his personal influence. Man's conscious influence, when he is on dress parade, when he is posing to impress those around him, is woefully small. But his unconscious influence, the silent, subtle radiation of his personality, his character, the effect of his words and acts, the trifles he never considers—is tremendous. Every moment of his life he is changing to a degree the life of the whole world. Every man's character affects every other. So silently and unconsciously is this influence at work that man forgets that it exists.

Everywhere in the world the preference is for men of character. That which is commonly called "good nature" never will pass inspection as significant of character in man. Rather is it the reverse, although it may not be unmixed evil, but it does not get anywhere in the world of initiative.

Character is the one essential to success in any work. Capital, influential friends, education, ability and knowledge of the matter in hand, are aids, but without any or all of these, most

of the great men of the world have come to the front and have left behind them an inspiration and an example.

If our character is firm, the motive pure and strong, the will determined, we are in the line of truth; we have but to go straight forward and be true to ourselves and our fellowmen. This certainty of being in the right path which comes of a high aim and the will to carry it out for the good of all, not only of self—is of itself a wonderful power. It is not easy of attainment, for it rests upon a living consciousness of the presence of God in all things and events and faith in our union with him.

As J. G. Holland says, "Character must stand behind, and back up, everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it."

Sugar City, Idaho

Lost—a Little Girl

Has any one seen a dear little girl
With a smile on her sunny face?
I've looked for her in her favorite haunts,
But find her not in the place;
I've peered in the face of each little child,
As I've passed along on the street;
I've listened to hear her merry laugh
Among the children I meet.

Her dolly is just where she left it last,
Her clothing still hangs in the hall,
And, though I have searched for her everywhere,
She does not answer my call!
Oh, help me to find her, won't you please,
That I may soon look on her face,
That this pain in my heart shall cease at last,
When I clasp her in fond embrace.

She came last night to me in a dream,
With the light of God on her face;
And I knew my darling was safe, at last,
In that bright and glorious place
Where pain and death can never more come,
And grief is all banished away—
In that beautiful "Home not made with hands,"
Where it ever is glorious day.

H. C. McDonough

The Higher Law

The young man who had been examining the row of shining instruments that lined the operating room, turned abruptly to the great surgeon.

"Of course you do not believe in the foolishness called prayer," he said.

"And why not?" the surgeon asked, as he held a delicate instrument critically to the light.

"What! A man with your scientific training!" the younger man exclaimed in surprise.

"And why not?" the keen-eyed elderly man repeated.

"Oh, come now doctor," the young man said, smiling. "Surely you cannot believe that God would upset all the laws of nature to grant the request of some one of his creatures. You know how inexorable are the laws of nature."

"That's exactly why I believe so strongly in the efficacy of prayer." The words were spoken quietly but with evident seriousness.

"Explain the riddle, please," the other demanded, and his manner was grave now.

"Why, that's easy enough to do," the surgeon said. "Prayer—or rather faith, which is the motive of prayer—is just as much a force of nature as gravity. The skeptics seem to think that if a prayer were answered all the laws of nature would be smashed to pieces. That is not necessarily the case. Let me illustrate: Why does this instrument that I hold in my hand not fall to the floor?"

"Why, because you are sustaining it!"

"Exactly. And yet the law of gravitation is not wrecked or denied. It is merely superseded for the moment by a higher law—the law of life.

"Now, as we ascend in nature we find this—the basic laws of a higher plane have just this power of overruling some of the laws of a lower plane.

"Gravity is the great law of the inorganic world. It is still a law in the organic world, but the great law of the organic world—the law of life—is superior to it. The plant thrusts its stem upward in the face of gravity; man walks about in defiance of it.

"Then why may there not be a law in the next plane of nature—the spiritual—that, just as naturally, supersedes some of the laws of the organic world? The plant reaches down into the inorganic world, and grasping the dead atoms there endows them with life and the ability to rise superior to the force of gravity. May not the spiritual world do as much for the material world without outraging a single law of nature?"

"Why—why, I guess it could," the young man stammered.

"It not only could—it does!" the surgeon declared emphatically.

"Then there is something in prayer after all?"

"The effectual, fervent prayer of a righteous man availeth much," the doctor quoted. "I tell you, my friend, prayer *changes* things." And the young man knew from the light on the older man's face that here was one man at least for whom prayer had changed things—many things.—*The Youth's Companion*.

A Study in American Hebraic Names

By Thos. W. Brookbank

II

Several of the names or substitutes, that the ancient Jews applied to God or Jehovah are herewith given together for convenience of reference.

Eloah, Elohim (Gods), El, Eloh, Ehych, Iao, Iabe (Samaritan), Yahweh, Yaweh, Yah, Yahve, Yabe, Yaho, Yaou, Yahou, Yaoue, Yahu, Yeho, Jeho, Havah, Haiah, Hayah, Kedosh, Adon, Adonai, and others.

Iowa. The first Indian name for consideration is Iowa (Jehovah). Mr. Bancroft informs us (*Native Races*, Vol. 5, p. 95), that a gentleman by the name of Meyer, who apparently has investigated Indian customs and language quite extensively, is of the opinion that the name Iowa is derived from Jehovah. We are not informed by what process of reasoning Mr. Meyer arrived at the opinion stated; but a connection can be traced quite readily. Comparing the two names as they are written in conjunction above, they do not, on their face, appear to the general reader to have anything in common except letters. If, however, we take one of the other names for Jehovah, namely, Yahweh, and substitute an I for the Y, which is a change that often occurs in words of various kinds, we see at once how much nearer we are getting to the name Iowa (Iahweh), or take another Hebrew name for Jehovah, Iao; now transpose the a and the o in Iowa and you have Iao but little disguised. The modifications observed in these names in getting Iowa from Yahweh or from Iao, are not great when we think of the time which has elapsed, (and the changes in language which centuries so frequently witness in the orthography of words), since the Iowa Indians or any others could have got the name Iowa from Jews in ancient times, for certain circumstances will not allow us to suppose they received it from Hebrews of modern days. It is doubtless a name that was in use among the Indians long before they first saw a Jew after the discovery of this country by Columbus. Now, if we could add to the name Iowa, as thus traced to Jehovah, the circumstance that Iowa was, like Jehovah, *the name of a God*, we would be quite well fortified in our opinion that the former is derived from the latter. It is not claimed that Mr. Meyer adopted this course of investigation in his work,

but the general reader can now see how he might have been led to the conclusion that Iowa is derived from Jehovah, and this example, backed by Mr. Meyer's findings in the case, serves to illustrate how, in some instances, other Indian names that are to follow immediately, are also derived from Jehovah.

Iaotzin. That the latter part, the *tzin*, of this name is a compound with *Iao*, pure and simple, is evident from the fact that *tzin* not only forms a part of some words at their close; but is a word or syllable used also at their beginning. Thus, for examples, of the first class we have *Tlapallan* which is used when reference is made to the land from which the ancient Nahuas emigrated according to their own account. This name is used in a compound which gives *Tlapallantzinco*; *Tulan* another independent name compounds into *Tulantzinco* and the name *Nahua* itself is part of another, *Nanahuatzin*; *Totzapan* and *Totzapantzin*; *Toci* and *Tocitzin* are other illustrations. As forming the first part of names *tzin* occurs in *Tzinteotl* and *Tzinteutl*. These illustrations suffice, I think, to show that *Iao* is the base in the name *Iaotzin*. Now, this name is one that was given to a god of the *Nahua* people, centuries ago. This same god had many other names and among them *Tezcatlipoca*. This is the Indian god, (and I almost think the "god" in this case should be written with a capital *G*), concerning whom, or whose character and attributes Lord Kingsborough found many points of resemblance to the Jehovah, the *Iao*—of the Jews. According to Mr. Bancroft, this famous investigator "presents a most elaborate discussion of this point" in his work *Mexican Antiquities*, Vol. VIII, pp. 174-82. Having failed to find an English copy of Lord Kingsborough's volumes in this city, the writer is unable to state wherein the resemblance between Jehovah and *Tezcatlipoca* consists as this member of the English nobility claims. Again; by simply substituting an *I* for *Y* in the name *Yaotlan*, we have *Iao* once more.

Taotzin. Another of *Tezcatlipoca*'s names is *Tao-tzin*, and it is evident that the capital *T* in this name is merely used, for some reason, for the capital *I* in *Iao-tzin* since both names are applied to the one and same god. No other change in them occurs. Changes in the orthography of names were of frequent occurrence among the ancient Hebrews even when the name was applied to the same person or thing, and we find that the ancient Indians of this land also made orthographical changes in the names which they used, and the slight differences which shall be noticed in the list that will be considered in these remarks need occasion no concern to any one who holds the theory of the Jewish origin of the native Americans. Nor will they give any serious ground for objection by those who do not agree

with us on this question. On the contrary, variations in these names should be anticipated as harmonizing perfectly with Hebraic usage, Yehonathan and Yonathan, Hizkiyahu and Hizkiyah already given serving the purpose of illustrations respecting this matter. Other examples are Jehudijah and Yehudith, both mean Jewess; Mara and Marah (bitter); Irad and Jared (son of Enoch); Nebaioth and Nebajoth (same person); Molek, Mulek and Mulech, (all mean king); Jah and Yah, (same Jehovah); Osee, Osias, Hosea, Hoshea, (same person); Iri, Iram, (son of Bela); Beer, Beera, Beerah, (well); Hanoah, Enock, Henoch, (Enoch). Hezeki, Hizkiah, Hezekiah, (see names above); Ishiah, Isshiah, Jesiah, (same person). (See *Smith's Bible Dictionary*, for others.)

In view of what has already been said, one may feel assured that in the name Taotzin the Tao affords another illustration of the use of a name for Jehovah in the formation of compound, and it is analogically Hebraic to the same extent that Iaotzin is.

Without further explanation, therefore, a list of names of ancient *Indian gods* compounded with Tao now follows:

Pi-tao-Cozaana, Pi-tao-Cocobi, Pi-tao-Xoo, Cozaana-Tao.

These are all names of Zapotec gods, and to them is added the name of a Zapotec pontiff, Wiyatao.

Iao again. In this additional list we have Tlatecaiooa, Tlatecatiooa, and Iooalliecatl.

The first and second are names of Nahua gods, and the other is that of a Chichimec divinity. The substitution of an a for the first o in each gives Iao directly. This change in these vowels is not at all trespassing beyond Hebraic analogical examples. That it is the "Ioo" or "Iooa" which gives these names the virtue of proper appellations for *gods* is evident from the fact that it is only when the other portions of the names are compounded with these letters that they are applied to gods, as the writer can truly say after a faithful investigation respecting this particular point. That these letters, therefore, represent simply a variation in orthography from Iao is apparently the correct view to take of the matter. If the letters were not associated with the names of *gods* where Iao was used anciently in compounds, by the very same people, for some of their divinities, but instead of this were found in names, for instance, given to beasts, they would lose much or all of their value upon which to base the view just proposed.

Ioa. Another name for Tezcatlipoca, to whom attention has already been directed so largely, is Teguioa. By simply transposing the o and the a in this name we have the Iao of the ancient Hebrews,—a name for Jehovah, and who shall say until the ancient records are carefully examined by some one com-

petent for that work, that these slight variations are not the fault of transcribers or translators? In the name Necociautl which is another for this Nahua divinity who, according to Lord Kingsborough, so largely resembles Jehovah in his attributes, substitute an o for the u and the Iao so often already found again appears. Transpose the o and the a, in the names that next follow, after the last letter c in the first one, and after the first c in the second, and so on, and the same trilateral appellation for the God of the Jews comes into view in each case.

Chalmecacioatl, Nahua goddess; Cioacoatl, Na. goddess; Cioapilti, a deified woman; Omecioatl, Na. goddess; Vixto-cioatl, Na. goddess. In the tribal name Nohioalli another example of the use of ioa occurs.

These names all evidently have the same base as found in Teguioa (Tezcatlipoca), to whom the name Iao was given in the compound Iaoztin as directly as it can be done in a compound, and hence this chain of names of ancient American divinities and the tribal name lead us straight back to the Jehovah of the Jews, and other links are to follow.

Yautl. Tezcatlipoca, like the Jehovah of the Bible, bore many names, and among them occurs that of Yautl, easily, as any one can perceive, derived from Yah as a base, which is supposed by some to be the original of many of the names for Jehovah. When the base Yau was used in forming compounds, not names of gods, by the ancient Americans, an h was sometimes added to it so that we have Quyaubtzin, an earthly lord of Huexotla; Tayauh, a Tepanec prince; Yauhtlalli, certain reserved lands.

These names in Yau and Yauh are listed here to serve as an introduction to the remarks that next follow which are based on certain titles, namely:

Laotlalli, Jaotlalli, Yauhtlalli, Quiahtlalli.

These four names all belong together, and being applied to the same thing, an inspection of them shows that Tlalli must bear the same relation to Lao, Jao, Yauh and Quiah that that part, or term, does to each respectively. But since Qu, or Cu, as it is sometimes written, forms a Nahua term by itself, the Iah in the fourth title can be wholly separated from the other parts of this compound, and hence in Quiahtlalli we have the three components Qu, iah, and tlalli, each being an independent term by itself. The Iah resolves into Yah, as is too apparent for discussion. One can find Biblical names in Iah without trouble. The Jao in Jaotlalli goes to Jah or Iao, and since it is so closely associated with Yah in Iah and Yauh in the third title we have all the assurance necessary that it, too, stands for Jehovah; and then further, our youngest reader can readily perceive that Yao

in the first name stands for Iao, and differs so slightly from the latter name for Jehovah that it is hardly necessary to call it a variant in any sense. Qu, or Cu, was the name of a Nahua temple or sacred place, and Tlalli means "lands," and so Laotlalli, Jaotlalli, Yauhtlalli and Quiahtlalli are all applied to lands, and in these cases they were lands situated between different American tribes or peoples anciently, remaining uncultivated, except under special circumstances, and which were reserved or consecrated for war or battle-ground purposes. If the lands belonged to the Nahua people they were known as Nahua-tlalli, if to the Acolhuas they were called Acolhua-tlalli, and such lands belonging to the Mexicans were Mexica-tlalli, and so on; and hence in the titles Yau, Jao, Yauh and Quiah-tlalli we simply have war-lands or battle-grounds reserved or consecrated to Iao, Jah or Yah, who is Jehovah, the God of the Jews.

It was on these lands that the ancient Americans often met for battle, each side hoping that upon these consecrated grounds the God of their fathers would crown its cause with victory. Here we have Judaism in an intensified degree. Jehovah had told the Israelites of old that he was a "man of war,"—that the battles of his people were his battles,—that he went with his chosen ones to the conflict, and gave the victory where he willed. With these teachings taught for generations to the Israelites every fiber of their being became permeated with the feeling that victory depended on the favor of their God; and the ancient Jews of America, carrying these teachings beyond what other Israelites ever did, set aside Jehovah-war-lands. In view of such facts as these it is futile for men to say there were no Jews in America anciently, and it is just as futile to claim that there might have been only a few Jews who anciently found their way to America and intermarried with the natives, when apparently these war lands were general in all the most thickly settled portions of America in ancient times. (References respecting the part that Jehovah took in the wars of his people are found in Ex. 14:14; 15:3; I Sam. 17:47; 18:17; II Chron. 20:15; 25:8; 32:8; Ps. 24:8; Num. 32:20, 27, 29; Deut. 1:29, 30; 31:6, 8, and elsewhere.)

Finally, battles growing out of one of the most extraordinary compacts ever known in the world's history, occurred on Indian lands set apart for war purposes. According to ancient American custom in general among the Lamanites, many of the prisoners captured in battle were offered in sacrifice to the gods; but during a time of peace, or while a famine was prevailing, no suitable sacrifices from the deadly conflicts on the one hand, or from the weak and emaciated sufferers from famine on the other, were obtainable among the poorer classes, at home; and since it

was supposed that the gods' favor could not be secured by offerings of the latter lean-muscled class, "It was agreed in solemn treaty, that between the Mexicans, Tepanecs and Acolhuas in the valley, and the Cholutecs, Tlascaltecs and Huetzincas of the eastern plateaux, battles should take place at regular intervals, on battle grounds set apart for the purpose, between foes equal in number, for the sole purpose of obtaining captives for sacrifice. Such battles were actually fought during years of famine, and perhaps in other years, although the almost constant wars rendered such a resort unnecessary" (*Native Races*, Vol. V, p. 563).

Yau and Iau. The Y and the I in these respective names interchange, as Biblical examples show, and both are readily derived from Yah or Iao. One of the names for Tezcatlipoca was a compound with both Yau and Iau occurring in it, Yautlnecociautlmonenequi is the name in view. This name is not only a compound with both Yau and Iau (Yah, Iao) in it, but is, further, a double compound formed with a compound name for Tezcatlipoca as already given. These appear in it as "yautl" and "(y)iautl." Facts of this nature, and others that are noticeable as these names are brought forth, show how tenaciously the ancient Americans held to the use of names that were applied to the Jehovah of the Jews. Another point, which may as well be noticed here as later, is that the use of two names for God in one compounded name is analogically Hebraic, as, for example, Elshaddai "God Almighty." While Shaddai may be adjectively used in this example, Shaddai was also an independent name meaning "The Almighty," as Ammi-Shaddai (Num. 1:12) "People of the Almighty," where, as all can perceive, "Ammi" stands for "people" and "Shaddai" for "The Almighty." Elelohe is another example. This name means "God, the God of Israel." Elhai is apparently compounded with El "God" and the first part of Haiah which is another of the Jewish names for God. Joel "Jah his God," Adonijah "the Lord is Jehovah," and Eliah "God the Lord," are other examples.

Yah. This name occurs without any change whatever in the compound Yahalan by which a Chiapanec god was known. It is also thus used in Yahterrh which is the name of a tribe of Indians. By substituting a y for a g in Nicatagah (Quiche god) Yah is found again. Additional names compounded with Yah are Quiyahtzin, A lord; Tecayahuatzin, A lord; Mixquiyahalan, Chi. station; Aquiyahuacatl, A ruler; Quiyahuitztlan, Tol. station; Kaeyah Khatana, Tribal name; Kahweyahs, Tribal name; Mancoyahuis, Tribal name.

Other names in Yah with slight variation are Ayauhcihuatl,

Mex. queen; Ayauchigual, A princess; Calquiyauhtzin, Culhua king; Tayauh, Tep. prince; Poyauhtlan, A battle's name; Nezahualcoyotl, A king; Nczahlualpilli, A king; Phyaht, Tribal name; Tlapitzahuacan, City section.

Yao. (Yah, Iao.) Illustrations of the use of Yao occur in Teoyaotlatohua, Nahua god; Teoyaomiqui, Nahua goddess; Teoyaomique, Nahua goddess.

Yo. (Yah.) An authority has already been given for the use of Yo for Yah in Hebrew names, and among those of Indian origin we find, Cociyo, Zapotec god; Yoaltecatl, Place of sacrifice; Yoatlecutli, Nahua god; Yoallichecatl—the last, another of the numerous names for Tezcatlipoca.

Now, while it is not in analogy strictly with eastern Hebraic custom to use Yo at the close of compound names, yet since Tobeyo, Toveyo and Tohueyo are other names for this same divinity, there can be little doubt that Yo in these names has the significance of Yah in others,—a change of place for Yo being the only difference noticeable. Then, further, Yo rightly belongs to compound names for Tezcatlipoca, for we find it in Yoallichecatl just given, and when we consider the time that in all probability elapsed, perhaps centuries, from the period when Jews in greater or less numbers left their native land and settled in America, until the records of the Nahuas as they have come down to us were written, who should expect to find no such changes as are involved in the mere *position* of certain parts of compound names or words? The facts also already set forth respecting the use of “izin” make it apparent that the ancient Americans did not restrict themselves to uniformity as to the place occupied by identical syllables in their compounds.

Yohu (Jehovah.) A base for this name is found in Yah which goes to Yo in some instances, as already noticed, or by a change of the letter o to a which gives Yah, or from Yahu—one of Jehovah's names. The vowel changes required here do no violence to Hebraic analogies. Biblical examples are numerous. Compounds in Yohu are, Chalchihuitlicueyohua, Nahua god; Ziuhteucyohua, Nahua god; Piltzintecyohua, Nahua god; Tlazolyohua, Nahua god; Teyohualmiqui, Chief's name; Yohuallatonac,—or one l—Colhua king.

The addition of the letter a to Yohu in these names does not affect the apparent fact that it is the Yohu or Yohua which gives every one of them a base in a Divine name, and that base is evidently found in Yah, Yahu, Yaho, Yaou or Yahou, all different names, or different forms of the same name for Jehovah.

Yohua, and variants. (Joshua.) By inserting an s before the h in Yohua we get Yoshua (Joshua). Joshua means Savior, and since the name Yohua was used in compounding a number

of those applied to Nahua divinities, as just noticed, it is not material whether all these names are viewed as derived from Yahu, etc., or from Joshua, since the latter itself is a derivative from a name for Jehovah; still the names in Yohua, etc., that follow have been reserved for consideration by themselves.

Respecting the name Yohua as being a variant of Joshua the historical fact is recalled that when the Ephraimites had been defeated in battle by the Gileadites, who were of the same tribe in part (Judg. 12:4), the latter seized the fords of the Jordan that none of their vanquished foes might escape to their own land. In order to distinguish the fugitives from Gileadites, those who were captured were required, when a test was necessary, to pronounce the word Shibolet. If any called it Siboleth he was put to death as an Ephraimite enemy. This simple test was infallible; for that portion of the Israelite nation could not give the "sh" sound in such words. Forty-two thousand of them thus betrayed themselves to the Gileadites (see Judg. 12:1-6). According to the Book of Mormon records it is with the descendants, in part, of these same people with whom we are dealing when treating on Indian names. Men, women and children of the tribes of Manasseh, Ephraim, Judah, and probably Levi were among the emigrants to this land in ancient times, according to that record. The omission of the letter s before h in Yohua was unavoidable on the part of any and every American Ephraimite in case he wished to retain the h, and not say Yosua. It is not claimed that the name Yohua is certainly Ephraimite, but that it bears the stamp of an Ephraimite origin, pure and simple, can not be denied. The omission of the letter s in this name, instead of being hard to account for, tends, on the contrary, strongly to confirm the Book of Mormon claim that there were Ephraimite Israelites in America anciently, and enough of them, too, to impress the speech of the people with their tongue-tied peculiarities. Attention more at large will be given to this and relative matters before closing.

Yohewah (Jehovah). The facts set forth by Mr. James Adair in his book on the *American Indians* are so valuable, from our present point of view, to sustain the Jewish origin of the natives of this land, that a brief reference to his findings respecting the use of the name Yohewah that the additional names in Yohua and variants are now submitted: Tepeyoloyohua, Na. god; Tepeloyohua, A Tlas. noble; Quitzetzelohua, Na. god; Inajalayehua, Tribal name; Bicanayahua, Town; Mixyahualan, Chi. station; Navahoua, Navajo.

A cursory reading of these names will not impress one with their full value to our cause in this investigation. Two of them are compounded directly with yohua. That fact is observed at

a glance, and so is the circumstances that in the other names no far-fetched variants of yohua are found. But, further, notice that in them we find el or eloh (El or Eloah, God), and yah, yehu and yahu (Yah, Yeho and Yahu, Jehovah). In the last name there is a variant of Yahou (Jehovah), or, taking Navoh, we have a variant of Havah (Jehovah). Respecting the common name Navajo, drop the j and use an h in its place, for that letter (h) is the one really represented in the pronunciation of the name Navajo, and we get Navaho, where there is a close variant of Havah(o). Havah, as already observed, is a name for Jehovah. Finally, restore the assumed, missing Ephraimitic s in yohua and we have yoshua (Joshua).

Jo. (Yah.) The same authority that gives Yo as a substitute for Yah, also states that Jo is an equivalent for the same Divine name. It occurs in Joaltecutli, Nahua god. A mere change of the o to a also gives Jacacoliuhqui, Nahua god; Jacatecutli, Nahua god. In the second name, iuh (iah) also occurs.

A similar substitution in Yo—a for o—gives Yacatecutli, Nahua god; Yacacoliuhque, Nahua god,—iuh (iah) again occurring.

Jah. (Yah.) Comijahual, Honduran goddess; Comizahual, Honduran goddess.

In the first of these names Jah occurs pure and simple, and in the second the variation is slight. By adding the letter u which next follows Jah and Zah in these names we get Jahu and Zahu, easily derived from Yohu, noticed in a preceding section, and so these two names are doubly fortified as compounds having the name Jehovah for a base.

Iah. (Yah.) Compound names varying in most cases slightly only from Iah now follow: Tonatiuh, Nahua goddess; Chicoziagat, Na. god; Tzotziha, Cakchiquel god; Yiacatecutli, Na. god; Yiahcaticutli, Na. god; Yiaulatecatl, Na. god; Ziuhtecautli, Na. god; Ieziuh, Zutugal princess; Xiuhtemal, (or Jiuh or Jiu), Qui. king; Xiuhtzaltzin, (or Ziuhz-), Toltec queen; Moriuhs, Tribal name; Siahs, Tribal name; Ukiahs, Tribal name; Cowiahs, Tribal name; Xiuhqzaltzin, A noble; Yiahqueme, Place of sacrifice; Yiahlatecatl, Na. god; Yiuhtas, Apache tribe; Yztzacoliuhque, Priest's hood; Ziuhcuhuatl, Toltec prince; Xiuhguzaltzin, Tlas. noble; Xiuhnel, Tol. king; Mixquiahuala, Az. station; Natliuhtzin, Tribal name; Necociautl, Tezcatlipoca; Netonatiuhqualo, Na. festival; Niahbella, Tribal name; Otziuhcuhuatl, Na. chief; Xiuhnenetl, Baptismal name; Xiuhtlaltzin, Tol. queen; Cathlanaquiahs, Tribal name; Calchiuhcua, Mex. noble; Calchiuhnenetzin, Mex. princess; Poiauhua, Mex. sacred place; Quetzalziuhutli, A chief; Quiahles, Tribal name; Tetzauh, Tezcatlipoca; Tetzauhtotl, Na. god; Tlach-

quiauhco, City; Xiuhquetzaltzin, A prince; Xiuhtemoc, Tol. noble; Quiahuizlan, City section; Tlachiuhhtlanelzin, Na. king; Quiahuitli, Na. day; Quieh, Qui. day; Calchiuhtepehua, Na. sacrifice; Calchiuhlanetzin, A lord; Chiquiuh, Az. station; Ehecatanotiu, Na. name; Xiutemoctzin, Tol. king; Xiutepec, City; Xiuhtlehui, A prince; Xiutomoltetl, A medicinal stone; Hopaiuh, A village; Mixiuhhtlan, A place; Chalchiuh Tlantzin, Tol. king.

By merely substituting an a for the u in the iuh of these names, so frequently observed, we get the familiar iah of the Bible; and it has already been pointed out that the ancient Hebrews wrote only the consonants of words, and hence vowel variations were inevitable in course of time; and the closing remarks under "Yo" should be kept in mind also when one is studying these names.

Biblical names analogically compounded with "iah" are too well known and too readily found to require references here. An examination of the names of all the Indian tribes, gods, etc., would doubtless show many others in Iah. Two names for the families Tezcatlipoca occur in this list.

Omeya. (*Omega.*) By merely substituting a g for the y in Omeya in the following names we get Omega, a Divine appellation for the Jehovah—Christ. Omeyateite, Nicaraguan god; Omeyatezigoat, Nicaraguan goddess.

Cozaana. (*Hozanna.*) Our most youthful reader can readily see how closely the name Cozaana corresponds with the Jewish term Hozanna. It occurs in Cozaana, Zap. god; Pitao-cozaana, Zap. god,—a doubly compounded Zamano-god name; Cozaanatao, Zap. god, another doubly god-compounded name for a god, having one of the parts—Tao (Iao)—for an evident primary base.

The meaning of "Hozanna" is *Save, we pray*, and so was not inappropriately given to an ancient American god.

Oloa. (*Eloh, Eloah.*) Oloa, which apparently is a variant form of Eloah (God) appears in Tlanempopoloa, Nahua god; Acoloa, Nahua god, and as eloa in Titlacaonmoqueueloa—one of Tezcatlipoca's numerous names.

Iabe. (*God.*) According to Theodoret, Iabe is the pronunciation which the Samaritans gave to the Divine name Yahweh (God). Iabe is found with but little modification in the Indian names Tzoniabi, Nahua god; Iniabi, Proper name; Chiconquiavtl, Nahua god; Intzoniabi, Tarasco day; Oraibe, A village; Tlacavepan, (Tezcatlipoca).

In a number of names which I have examined where duplication apparently occurs, b is used in one of them and v in the other in its place, or *vice versa*, and so it seems that the translator

himself may have substituted one for the other, and probably the Iabi's and the Iavi in the names just given are spelled alike in the original. By merely transposing the a and i in the name Oraibe, we get iabe. The c in Tlacavepan is probably a substitution of that letter for i for the sake of euphony. Since it is a name for Tezcatlipoca the iave (cave) is very appropriately used here in harmony with a number of his other names that are compounded with one or another of the Divine appellations for Jehovah; and, further, since the Hebrew alphabet lacked the letter w, Iave, is Hebraically more correct in orthography than Yahweh for this name of our Lord. There is not a *Hebrew* proper name in the Bible, if spelled according to the Hebrew orthography that has a w in it.

El or L. (God.) Ekel-Bacab, Nahua god; Yehl, Thinkleet god; Yethl, Thinkleet god; Chethl, Thinkleet god; Calel, Qui. name; Galel, Qui. name; Ahua-Galel-Camba, Qui. title; Galel-Ahpop, Qui. name; Galel-Zakik, Qui. name; Galel-Achih, Qui. name; Quelmes, Qui. name; Zocamel, Qui. prince; Tlachielenique, Na. scepter; Yxchebelyax, Maya goddess; Elikimoos, (Elijah, "God the Lord"), Tribal name. This list containing compounds with El or L might be added to, but these suffice.

The name Yehl is apparently compounded by using the last part of Ehyeh (God) and the l (El) of the Divine name only. Yethl and Chethl probably have the l used in compounds with variants of Heth, or respecting Yehl more particularly again, let an l take the place of the o in the Divine name of Jehovah—Yeho—and note the result (Yehl).

Yah once more. Yahotl is the name of a Nahuan god, and in Bancroft's *Native Races* the meaning of this term is given as *enemy*. A compound formed so directly on Yah as a base, and having the meaning of *enemy* seems so inconsistent with the character of Jehovah that some may be inclined to think this name occurs by a mere coincidence; but it is really one of the most significant compounds in the whole list that is being supplied. To be an enemy one must have an object against which his enmity is directed. In this case a legend associated with this Yahotl—enemy informs us that some of his evil thoughts and purposes were directed against a very good and virtuous man. From this fact it is evident that the "enemy" significance in this name arises from Yahotl's enmity to virtue and righteousness, and consequently he was an "enemy" to God, and so the propriety of compounding this name with Yah as a base is apparent. Then, further, the story connected with him informs us that this virtuous man occupied a position alone where for a season no temptations that came into his experience had any evil effect whatever upon him. In course of time, however, a beau-

tiful goddess named Zochiquetzal undertook the work of accomplishing the overthrow of the man so hated by Yahotl, who, by her charms and wiles, finally succeeded. The fallen man and the beautiful goddess were thereupon destroyed. The legend throughout bears such a remarkable resemblance to the Biblical account of the fall of man in Eden, and the banishment of Adam and Eve from that paradise, that it seems very probable that Yahotl represents Satan under that Nahuan appellation—the arch enemy to God, virtue, and all righteousness. From this point of view the name Yahotl—meaning in its very essence *enemy*—is as truly Hebraic as any name the Jews ever compounded bearing a relationship of any kind to Jehovah. But if Yahotl is a devil-god, and Satan was worshiped under that name by the ancient Americans, how is one to reconcile that fact with man's general attitude towards the devil which is far from one of acknowledged worship. When, however, it is recollected that some of the Jews of the Old World, after lapsing into idolatry, worshiped the devil that they might have him as well as good divinities for a friend, one need not be surprised to find that the Jews of the New World did the same thing,—blood will tell. However, it is hardly fair to say that this devil-worship tends in any special manner to show the Jewish origin of the Nahuas, since idolatrous worship among people not Jews has been paid to the devil, and there are far too many people, even in Christian lands at present, who lack only a visible image of an idol-god and a name to characterize their devotion to Mammon as devil-worship—as worship of the god of this world. Notwithstanding these admissions, the circumstance that devil-worship was practiced by some Jews of the Old World and by some Indians of the New, does supply a link which serves to connect the two peoples together, while at the same time, the Biblical account of the fall of man and the correspondence of the Yahotl legend with it, when viewed in connection with the compounding of his name with Yah, and the meaning of the appellation as a whole, add solidity to that link.

Cah. (*Yah.*) Tlacahhuepancuxtetzin, Na. god; Tlacahhuepatzin, Mex. prince.

Yoho, Yalo, Yahau. . (*Yaho, Yahou.*) Zaachilla-Yoho, Town; Xhalyalo, Qui. goddess; Yahau-Kuna, Ma. temple.

Yoa. (*Ioa, Iao.*) Yoalticitli, Na. goddess.

Nao. (*Jao, Iao.*) Naolin, Na. god.

Uah. (*Yah.*) Immahah, A river.

(*H*)*aiah.* (*Haiah, Jehovah.*) Kush(h)aiah, Tribal name.

These names complete the list of those which are compounded with certain ones belonging to Jehovah or God that will be submitted for consideration at present. Not because others

have not been found; but as they are not so apparently Hebraic, they are passed.

(TO BE CONTINUED.)

My Homeland in the West

By Hettie Geldard

There's a crying in the meadow, there's a sobbing on the breeze,
There's a yearning in the low wind as it passes through the trees;
And oh, my heart is calling for the land I love the best,
And fast my tears are falling for my home-land in the West!

Oh, English fields are fair to see, and English hearts are kind,
But ne'er in English scenes and homes my heart's content I find;
For only in the mountain vales my weary soul finds rest,
The sunny, Wasatch valleys, lying there far in the West!

The snowy peaks stand sentinel o'er fields of waving corn,
The roses blush to greet the sun, as each fair day is born.
This sun, that from the English sky so gladly sinks to rest,
Will shine with added glory soon, o'er my home-land in the West.

Methinks in all the world beside, no flowers bloom so fair,
Nor pine-clad slopes rain perfume on the soft, sun-bathed air;
The mountain streams drop clear and cool from many a lofty
crest,

And happy songs are swelling from my home-land in the West.

There's many a heart is praising God for mercies rich and rare;
There's many a grateful song rings out from fields and orchards
there;

For more than all the world beside, they know that they are blest,
And praise their Maker for it, in my home-land in the West.

And there the Temple rears its head, a stately House of God,
And blesses with its grace the land the Pioneers have trod.
Its benediction sheds o'er all, a peace divinely blest,
And gives still holier beauty to my home-land in the West.

But wearily amid the throng my alien footsteps trend,
And wearily each heavy day slips slowly to its end.
Sweet home of all my heart holds dear, of freedom, hope, and
rest,

God grant I tread thy valleys soon, dear home-land in the West!
Bradford, England

Extent of Prohibition in Canada

By DeVoe Woolf, L.L. B., Professor of Mathematics and Civics, Knight Academy

A great temperance wave has swept over the face of the earth, during the past two or three years. The great nations of the world have felt its influence, and some of them, have been courageous enough to act according to its dictates. Others still remain bound by the most hideous monster the world has ever known, *viz.*, "The Liquor Traffic." All the nations of the world, however, are beginning to realize the danger of keeping this monster alive. The startling fact has recently come to light that at least ninety per cent of the destitution, despair, want and crimes of the world, results directly from this traffic.

The seriousness of this traffic, financially, has recently been investigated in Great Britain. The commission appointed to investigate, discovered that the enormous sum of nine hundred million dollars is spent annually in Great Britain for liquor. Considering this fact, and adding to it the millions spent by other nations of the world for this same poison, one is staggered by the magnitude of the figures. It is almost impossible to believe, that the civilized world is more than wasting this enormous sum of money annually.

This wave of temperance has received an excellent welcome in Canada. The Canadian people are naturally a temperate people, and do not condone vice or crime in any form. Realizing the danger before them, the people, or their representatives in the various provinces, have taken a decided stand on this question. In some provinces a plebiscite was taken directly on it; in others it has been made a political issue, while in others the legislatures have taken it in hand themselves. The result is that today there is almost nation-wide prohibition in Canada.

All of the provinces, with the exception of Quebec and British Columbia, are totally dry. It hasn't as yet become a provincial question among the French Canadians of Quebec. But three-fourths of the counties in that district are also dry. In September last this question was referred to the people of British Columbia during their provincial election, and was passed with eight thousand majority. Hence, just as soon as the legislature can act upon the bill, British Columbia will also be dry.

All of the great tract of country known as the Northwest

Territory is also totally dry. The Yukon Territory, made up chiefly of mining camps, is still wet. Recently a vote was taken on this question, in that far north territory, and the wets won with the small majority of three. The drys have demanded a recount, and feel confident of victory upon the final returns. Hence, within the next few months, if victory is theirs, there will be but one wet spot in the Dominion of Canada; viz., one-fourth of the counties of Quebec.

The one question that is giving trouble at the present time is the manufacture of liquor and the interprovincial traffic. Naturally these are controlled by the Dominion Government and cannot be handled by the provinces.

The prohibition forces are getting together throughout the Dominion. A convention is to be held by these forces, at Ottawa sometimes during the next four months, at which resolutions are to be drafted and forwarded to the Dominion Government, relative to these questions. It is certain that the government will act in accordance with the wishes of this convention, due to public opinion being manifested so strongly.

Since prohibition has been in force in the provinces of Canada, there has been marked prosperity throughout the land. Families have been made happy and prosperous. Children have been heard to say, "We have a new papa now. He brings us toys and candy, and stays at home and plays with us at night."

The Latter-day Saints in Canada are justly proud of the part they have taken in bringing about this splendid condition. They were among the first to act against the liquor interests, and were for a number of years living in the one white spot on the map. They are proud now to know that this white spot has grown, that their influence has been felt, and that it will continue to be felt for good during the coming years, in this land.

The people of Canada trust that soon prohibition will be had, not only in the Dominion of Canada, but throughout the world. They are determined to do what they can to stamp out this evil, and ask the co-operation of all who are or may be interested, to assist them in doing so. From the Canadian point of view, one makes no mistake when he fights the liquor traffic.

Raymond, Canada



The top illustration represents a Zuni village, in New Mexico. The portrait below represents one of the buildings at close quarters, in which it is clearly apparent that one story is built on top of another, with entrances on the outside by means of ladders. There is a legend concerning the plateau



visible just above and across the river from the top picture, that many, many years ago the water in the river rose higher and higher, until the whole village was swallowed up. The people fled to the plateau for safety, and the water rose until it was within a very small margin of the top thereof. In order to appease the gods, the chief and his daughter threw themselves into the boiling maelstrom and the water then subsided. When it became natural again, the two arose in the form of stone statues, as represented in the portrait below, and stand to this day as sentinels near the village.

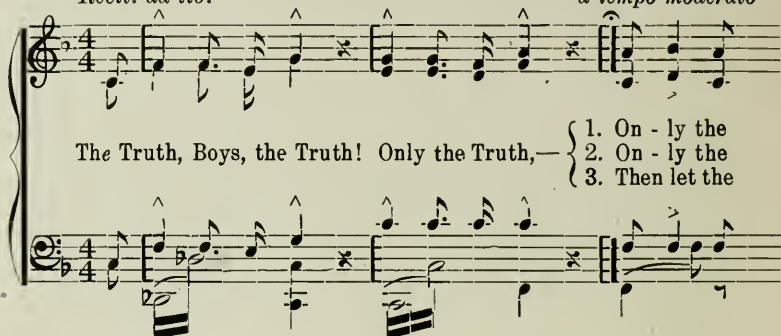
The Truth, Boys, the Truth

To the Y. M. M. I. A. Junior Boys

BY EVAN STEPHENS

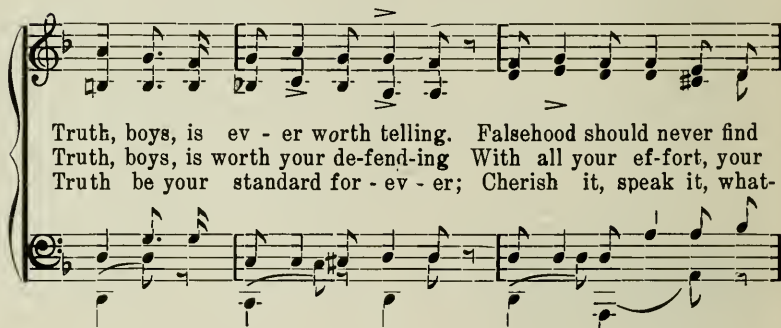
Recit. ad lib.

a tempo moderato

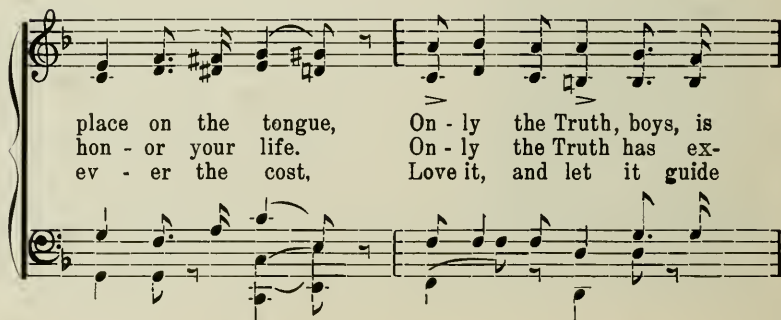


The Truth, Boys, the Truth! Only the Truth,—

1. On - ly the
2. On - ly the
3. Then let the



Truth, boys, is ev - er worth telling. Falsehood should never find
 Truth, boys, is worth your de-fend-ing With all your ef-fort, your
 Truth be your standard for - ev - er; Cherish it, speak it, what-



place on the tongue, On - ly the Truth, boys, is
 hon - or your life. On - ly the Truth has ex-
 ev - er the cost, Love it, and let it guide

hon - or - com-pel-ling Whether 'tis written, re - cit - ed or
is-tence un - end - ing, And must be vic - tor what-ev - er the
ev - 'ry en - deav - or, Knowing your guerdon can nev - er be

Rit.

sung:
strife. } The Truth, boys, the Truth! On - ly the Truth!
lost, }

The Passing of 1916

Goodbye, Old Year! We've traveled well together,
These twelve months past;
We've fought our way in clear and cloudy weather,
But part we must at last.

Goodbye, Old Year! Grieved thou art and weary;
Fain would I withhold thee;
Thy frame is weak—the world unkind and dreary;
Goodbye! My hand. Alas, thou canst not see!

Goodbye, Old Year! Silent and sallow and still;
Cold and moist thy head;
Warped with sorrow; blotted with blood—until—until—
Thou lieth prostrate—dead.

Goodbye, Old Year! I weep as the moon's soft light
Steals gently o'er thy tomb;
Time cursed thy life from morning-dawn to night,
Cursed thee from the womb.

Goodbye, Old Year! Old Year, goodbye forever;
Ill-fated; yes, but kind
To those who used thee well and did not sever
God from Life, and Light from Mind.

Raymond, Canada

Frank C. Steele.

Heber J. Grant

Who Believes a Young Man Ought to Set Pegs, if They Are of the Right Kind, and Then Proceed to Reach Them

By John Henry Evans

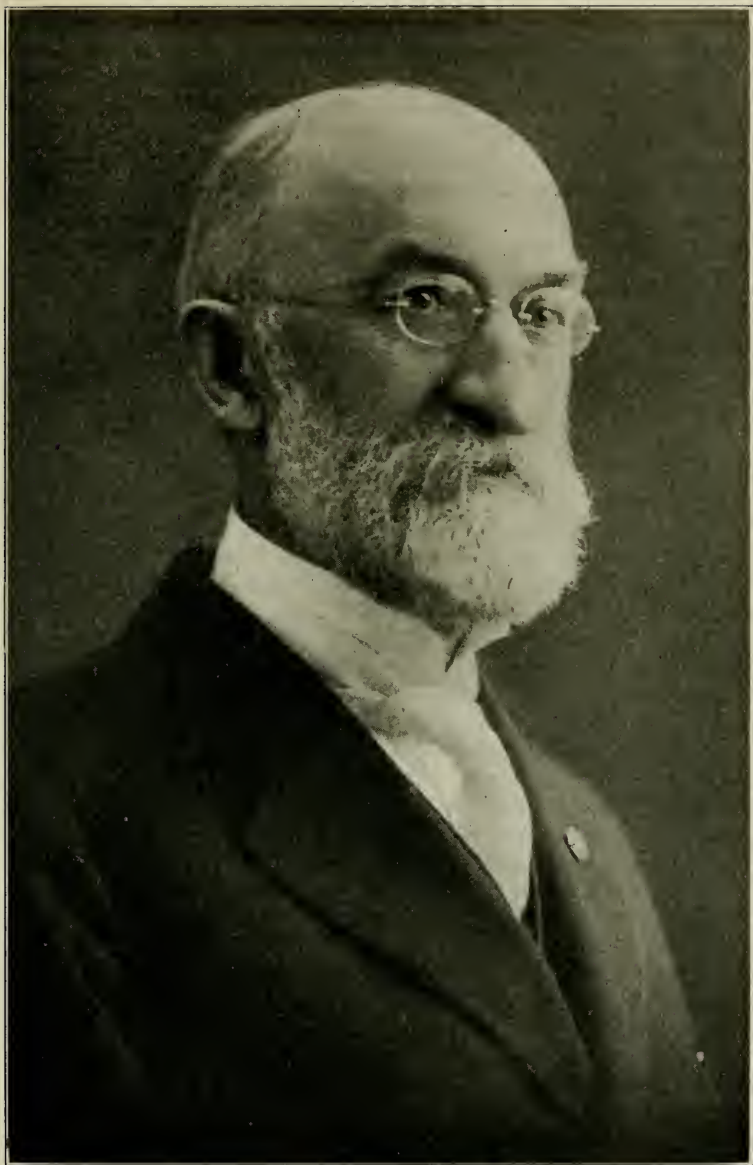
Once there was a man—so at least we are told—whose sole occupation was holding down a soap box on the platform of a country railway station and who said in answer to a question as to how he spent his days, “Oh, sometimes I set and think, and sometimes I just *set*.”

But the trouble is that no one gets anywhere who sits on soap boxes, whether his mental machinery (if he have any to speak of) runs or stays. He must exert himself to jump on the passing train in order to arrive at a destination. And these days he should have somewhere on his inside something like a forty horse-power battery to keep him going.

Heber J. Grant is one of your forty horse-power men. He has always been such. More things have happened to him—or rather, he has made more things come to pass—than almost any man you could name. And he is altogether unique in this fact, that almost every happening with him is an incident with a beginning, a middle, and an end. Literary critics sometimes tell us that there are no ready-made plots in life. They do not know Heber J. Grant, who say this. With him occurrences naturally fall into events that arrive. And he has an abundance of them—financial, religious, inspirational. But all this is because of his singularly marked personality. He is the most determined of men. Once he undertakes a task, it is as good as performed. And he undertakes a great many varieties of things—as this narrative will show.

President Grant was born in Salt Lake City sixty years ago. His father was Jedediah M. Grant and his mother Rachel Ivins. His father dying when Heber was in his infancy, he was brought up by his mother as an only and much-loved son is usually reared. The boys used to call him “Sissy” partly on account of his appearance, partly because he did housework for his mother. But this did not hamper the spirits of young Grant, for he had his own notion of things.

Heber J. has had an extremely varied and busy career—which is by no means ended.



From latest photo by H. H. Thomas, taken specially for the Era.

PRESIDENT HEBER J. GRANT

Born Salt Lake City, November 22, 1856; the first of Utah's sons to be called to the office of Apostle, and the thirty-third in number; chosen President of the Quorum of the Twelve, Nov. 23, 1916.

He has been active in business. A born promoter, he has probably set going as many concerns as any other man in this part of the country. A dreamer by disposition, his mind deals always in large images and figures. A keenly practical man by nature and inheritance, he has the midas touch that makes everything work. If it were not tedious, I would enumerate the businesses with which he has been connected in various capacities; the bare enumeration of which would show that in this department of activity alone he has done more than an ordinary man's work.

But he has also been active in religion. Indeed, for more than thirty-six years this activity has been his main line. When he was twenty-four years old he presided over the Tooele stake, and at twenty-six he became an apostle. He opened up the mission to Japan, he presided over the European mission for two years, and he has penetrated into nearly every nook and corner of the Church in the United States preaching the gospel in his clear, ringing tones.

Surely, that good old bishop who called Heber J. Grant "the laziest boy in the ward," if he could know him now after thirty-six years of this double activity, would confess that he must have meant not lack of energy (there is no such thing as a lazy boy) but rather misdirected energy, looked at from the bishop's point of view.

There never was a character less complex than Heber J. Grant's. It is utterly devoid of turns and twists, of hard knots, of devious ways and dark passages. His character is as straight as his tall, erect figure. His motives would never be questioned even by one who had not good motives himself. Men instinctively trust him because he can be trusted. Men rely on him because he relies on himself—and God. It is a beautiful thing to know where a man is, and you always know that of Heber J. Grant.

Two things primarily are characteristic of the new President of the Twelve. One is his perseverance, persistence, determination. And the other is the direction which this quality takes, which is away from self towards other people—a rare thing here below. Let me deal with each of these characteristics separately.

Perseverance is the quality of staying with a thing till you get somewhere. The phrenologist calls it stick-to-itiveness. Have you ever kept up a thing against great odds? If so, you know the queer experience. Every once in a while you have a sinking of the heart, as people say. Now, if this sinking process becomes too great, you give up and go home. If your task is

to climb a tree, you turn round and say you can't—which is true. If it is to thread a difficult mental or commercial problem, you quit just before the light breaks.

I doubt very much whether Heber J. Grant ever experienced this sensation of the sinking heart. Or if he ever has, it has not affected him to any appreciable degree. Three instances will serve to show how tenacious this man's mind is, once he has anything on it.

When he was about fourteen, there were three baseball nines in the club to which he belonged. Heber was on the third nine, the scrubs, with lads under his age and size. One day one of the fellows, in an inspired moment, told him he could never learn to play. That casual remark, made in derision, pressed the button which turned on the electric power. Young Grant went home with this thought working in his active brain, "I'll show him; some day I'll play with the nine that wins the championship of the Territory!"

A good many boys would merely have "wished" to be good players. Not so, Heber J. Grant. He also worked to be one. Shining shoes at 5c a shine, he got money to purchase a baseball, went out into the back yard, and lambasted his bishop's barn for hours at a time till his arm pained him. He went into the house and got his mother to bind wet cloths around it before he could go to sleep. (This was the barn of the bishop who called him "lazy!") He did more than this. He learned to catch by practicing with his friends, tiring out many of them at a time in the process.

He finally became one of the players on the team that won the championship of the Territory. It took him some five years to do so, however. But what did that matter? The only wonder is that, not having the muscle to make a great ball player, he did not forthwith proceed to build up a ball player's muscle! He would have done so, most likely, if there had been such a thing known in those days as building muscles and if, moreover, baseball had been his life's ambition.

Many years after this—when he was forty-three, in fact—he took a notion that he would learn to sing. He had always loved music, and deplored the fact that in his preaching he was forced to quote or read favorite hymns instead of singing them, as George Goddard was wont to do. In this desire he was encouraged by those who knew less about the perversities of human nature than they did about music. Said one of these, "Whoever is persevering, has a voice, and is not tongue-tied, can learn to sing." And suiting the action to the word, the two thereupon undertook to show how easy a matter it is to carry a tune. In the word the thing was a mere trifle, but not in the

deed. Two hours it took—two hours, full, heaping up, and running over with sweaty minutes—for Heber J. Grant to “carry” the first two lines of “Oh, my Father,” a hymn he had heard ever since his cradle days, and then only when his teacher led in the carrying! Some musical talent, this, to begin with, was it not?

But listen! Remember it was Heber J. Grant that was the learner. He practiced this hymn in season and out of season—out of season mostly, his friends all thought. Singing was his task on first getting up in the morning, on going to bed at night, and between whiles whenever he could snatch a few brief moments from his daily round of work. Several thousand times he went over this hymn, learning it literally line upon line and bar upon bar, till he could be sure that he was not singing “God Moves in a Mysterious Way,” which he undertook to learn about the same time. Today, as a result of this unheard of persistence, he can learn a new song in a comparatively short time!

How Samuel Smiles would have gloated over an illustration of persistence like this! Here was a man, if ever there was one, who lacked utterly the singing ear, yet by keeping at the thing, long after every other human being would have given up in despair, he mastered all the mechanics of the art, till now it is not disagreeable to listen to his voice but actually pleasurable! Truly he has demonstrated the truth of his favorite saying, “That which we persist in doing becomes easy to do, not that the nature of the thing has changed, but that our own power to do has increased.”

During the panic of 1891 some three hundred and thirty-seven thousand dollars was sorely needed by certain interests here to tide affairs over the crisis. Heber J. Grant was chosen as their representative to go East and borrow the money. He was then thirty-five years old. President Woodruff assured him that he would be successful—that he would in fact get more money than he needed! So with sublime faith in his own ability and in the word of the Prophet, he went on his errand financial.

Money was exceedingly tight in those days! With the exception of Heber J. and a very few others, no one here believed that he would succeed in his mission and that therefore financial ruin stared these interests in the face. But he believed, and that was sufficient. So he went East.

His difficulties were all but insurmountable. At an Omaha bank he asked for the loan of twelve thousand dollars and was refused, with the advice not to go farther east, for there was no money to be got, and that he would better pack his valise and return home. He answered that he would nevertheless get all the money that he needed and that, when he returned, he

would tell this banker where and how he had gotten it. At the first bank in the Metropolis where he asked for a loan he was treated, at first, with scant courtesy by the vice president. But a personal plea to the committee brought him forty-eight thousand dollars. From other banks in New York City and Hartford he obtained his three hundred and thirty-seven thousand dollars.

He was on the point of coming home, when he received word from Salt Lake City that forty-eight thousand dollars more was needed. And he got a promise of that. But on his arrival here he found out that a mistake had been made and that consequently this amount was not necessary. So the prediction of the President of the Church was literally fulfilled—he got more than he needed.

These three incidents will suffice to show the extreme determination of Heber J. Grant.

This quality, he thinks, can be cultivated in any one who wishes to cultivate it. To a large degree he himself has acquired it, although he must have possessed natively a great amount. His reading of the Book of Mormon when he was between thirteen and fourteen, especially the character of Nephi, impressed him greatly. Particularly was he struck with the statement made by this great Nephite prophet at the time he was asked of the Lord to do a difficult task: "I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." To this simple passage Heber J. Grant attributes a great share of his persistence and faith in his aided power to bring things to pass. And to this quality is added a peculiarity. The merest suggestion that he cannot do any given thing is a direct means to his doing it, contrary to the usual practice respecting the power of suggestion.

Another phase of Heber J. Grant's character which I promised to speak about and which need not take us long, is the use to which he puts this large supply of persistence.

Perseverance is a good quality or a bad one according as it is put to a good or a bad use. In this connection one remembers with a chill the perseverance of the man who followed his enemy from country to country till at last he ran the knife into him in an obscure South American village, where the pursued had sought refuge. Indeed, it is doubtful whether persistence ought to be used even mainly for one's own benefit, but chiefly for the advantage of others.

At any rate, that is the use to which Heber J. Grant has put his great wealth of perseverance. On more than one occasion he

has saved institutions for his people by the mere exercise of this quality in the face of circumstances that would deter almost any other man. And even where this power has been called to use apparently for his own advantage, the underlying motive has been generally altruistic. He learned to sing, not, as would seem, to show that he could learn to sing, but rather because he could thereby better get over his message to an audience when he preached, and to teach others who thought they could not sing to learn to do so. And he has turned this quality to uses which will doubtless never be known except to himself and those whom his efforts have blessed. Said a man to me not long since, "Heber J. Grant has done more to relieve distress in individuals and institutions in this community than any other man in the Church, and thus he has endeared himself to tens of thousands of men and women who will bless his name as long as they live."



Lake Maggiore

O Lake Maggiore, shore of youthful dreams,
 How fair at eve and tranquil are thy scenes!
 On thy wide bosom speeds our white-sailed boat—
 Of other days we dream, while thus we float.

And longings we remember born one day,
 'Twas in another land now far away—
 When we in vision looked upon thy shore—
 So long ago they seem those days of yore.

A lapse of years, a love, a sob, a sigh,
A wedding day, and by a grave, "good-bye;"
And sunsets came, for sunsets come and go,
And storm-days came where angry storm-winds blow.

And still we dreamed of Italy's blue skies,
Maggoire there, a glimpse of Paradise;
We heard the sea's bewitching, low refrain—
Revives the vision, all our hopes regain!

Now we, whose dream of old has all come true,
Are sailing in Maggoire's waters blue.
With wond'ring eyes we gaze upon the scene;
'Tis e'en more beautiful than was our dream.

White castles peep from ev'ry leafy crest—
A lone bird twitters from its leafy nest—
And Lake Maggoire we at last behold
Asleep 'neath summer skies all flecked with gold.

Our dream is realized, and even more—
We but imagined this in days of yore—
Now we behold, lo! in our hearts a sigh,
For we must part, Maggoire—say "good-bye."

But mem'ry will this fair scene bring to mind,
White-cushioned boat and sail set to the wind,
With wistful eyes and understanding gaze
We'll backward look on these dear, care-free days.

And friends who shared that boat-ride were a part—
Wished that its charm be voiced within my heart.
Oh, may this story sweet remembrance bring,
Maggoire's magic spell, thy love-song sing.

Lydia D. Alder.

(Read before the first gathering of the Utahns who attended the Quinquennial Congress of 1914, in Rome.)

Althea

By Alfred Lambourne

I

Who could help but love her? She was the incarnation of an unappeased desire. Her name should have been after that of the Fifth Muse, for she was a true daughter of Apollo and Mnemosyne. Hers was rapture of the Sun-God, and her dancing was a memory. The desire in her mother's soul, and which remained ungratified, was transmitted to a life within her womb, and it made Althea her child never tire of the dance. Her feet seemed too light for the earth.

It is the law of life; it is the being of gods and mortals. The modern psychologist has added much to the teaching of Spurzheim and Gall. We have greater knowledge of the sexual science. A ruling passion the more often comes from a desire suppressed in the mother, than it does from the temperamental. Althea had inherited the latter, but her ruling passion came from another cause. Her mother could not attend the ball, and she recalled an hour of love. To dance was the one delight of the girl. Madly she danced and the mother whose desire had but lasted for a brief hour, saw it perpetuated in her child. Althea's thoughts of heaven were music, and a dancing before the throne.

What could the mother do but yield to her daughter's wish? Althea should begin a career; a dance should be planned and she should create it as a thing of life and beauty.

II

What a terrible cough! How low, how obstinate, how deeply-seated! It racked the mother's frame; it was both distressing to hear and to look upon. And that cough had developed itself after the day of the visit to the atelier. The ballet master had arranged and completed the dance for Althea, a time was set for its first rehearsal. But by that time the mother was distressed indeed. Yet she must attend. Wrapped in her shawl, yet shivering with chill, and plagued with her cough, the mother was a witness to the skill of her child. Yet at what a price!

A death's head at the feast. To each spell of coughing by the mother, the daughter performed her wondrous motions. Happy was Althea in the interpretations of the many phases in the intricate dance. In each pause of the theme she divided her excited words between questions of approbation for her dancing, and solicitude in her mother's distress. A death's head at the feast, the shadow, as it were, of life.

Pneumonia! After the first rehearsal the mother had rapidly developed the disease. The cough had ceased, a crisis had come. A sudden fall of temperature, her livid lips and face deeply-flushed, the clammy perspiration upon her brow, all told that the patient's illness has taken an unfavorable turn. As is so often the truth in life, Althea was made to feel the crucial moments of the present focussed to a double emotion. Now she knew an ineffable pleasure in her art, and now she also knew an intolerable pain, in her mother so suddenly stricken. Hers was a hurrying from the dreams in the halls of delight, to the realities at the side of a death bed. The rehearsals had gone on, for the girl, in the efforts which she put forth for a perfect success, did not realize that her mother would die. And the physicians had entertained a hope. But now came the inevitable, and the end was near.

"Not too much grief," that is what the mother had always said. "Not too much grief, Althea, when I am dead." And now her admonition was put to the test. In a few days the mother lay beneath the soil, and the heaped up gifts of flowers.

III

"A Dance of the Soul," that was indeed a felicitous name. In the dance was the life ecstasy of Althea, and she carried forward yearnings of the mother, who was dead. The audience that would watch entranced, how should they know that the steps, the glides, the swaying and tossing of her limbs, all the wondrous motions of the girl before them, the grace and passion of her dancing, were the result of a prenatal influence? The watchers in the theatre would see only and know only, the beauty and skill in the exquisite and subtle interpretation of the happy dancer. They would be bewildered by the ability and the exhaustless pleasure which Althea displayed in her art. Why should they imagine that its true origin was the longing that once filled the soul and flesh of a woman who now lay beneath the sod? They would not conceive that it was a desire in that which was now but graveyard dust, that animated before them the living flesh.

There was not a trace of sorrow in "A Dance of the Soul."

This masterpiece of Althea's was an expression of infinite freedom and gladness. It epitomized the soul's joy of existence, its delight in untrammelled life. The dance interpreted the soul in its exquisite pleasure as a partaker in the infinite. Her creation was all her own, and it rose into the realms of the highest art.

IV

Yet we are not writing of Althea to describe a dance. Our thought was a psychological one. We will not write of her success in the midst of blazing lights and before applauding thousands, but of a very different scene. What concerns us is not what happened before the delighted audience of the living, but that which took place among the unheeding and silent dead.

It was a beautiful and secluded spot of the cemetery where Althea's mother lay buried. The ornamental shrubs, with their clusters of bloom, the stiffly-fronded evergreens, and the swaying pendant branches of the willows, made it richly solemn. There among the dead, was it not a strange place, a strange setting for a dance? The golden evening light lay across the grassy sward and the headstones and monuments of polished marble and granite gleamed amid the shrubbery trees. There Althea passed through her last rehearsal for "A Dance of the Soul." For music, there were only the remembered chords, the echoes in the brain of the girl, these and the calling of the birds that began to seek their own places of rest.

"See, mother, see!" Althea spoke as to the living. "See, mother, see!" and the feet of the dancer, so lightly did she tread, hardly appeared to touch the leaf on the ground. "See, mother, see!" And again, and yet again, the young girl circled around the grassy mound. Yes, in utter abandon to her art, Althea did her best. She glided with infinite grace; she danced like a sylph; she appeared as if held in air by wings; and, at the close of the dance, she seemed but to wait an unseen signal to dance again.

Yes, Althea was the incarnation of an unappeased desire; a desire of the mother, and which, remaining ungratified, was transmitted to a life within her womb. And yet the desire was triumphant over even the grave. "See, mother, see!" And Althea, in her intoxication of joy, danced for the invisible, "A Dance of the Soul."

“Cast Thy Bread”

By Elsie Chamberlain Carroll

“See, papa, what is that?”

John Harris stopped chopping wood, his ax still lifted in mid-air, and looked in the direction his little son indicated.

“I don’t see anything, Johnny.”

“It’s stopped now, but I did see something creeping behind the bushes over there on the hill.”

“Maybe it was a coyote. Tell your mother to give you the gun when you go in with the next armful of wood,” the man answered, and resumed his task, glancing occasionally across the little valley to the opposite hillside.

Soon the child came out of the log house with a formidable old flintlock, which was almost more than he could carry, and stood it up against the shed. He sat on a log a little distance from his father and again riveted his eyes upon the opposite hillside.

The ax flew vigorously, sending pine chips in every direction, and the pile of fuel grew.

Presently, as the man stooped to pick up a detached chunk, the child sprang up and rushed excitedly to his side. - “I saw it again, papa. I saw it good. It isn’t a coyote—it looked like a—squaw carrying something on her back.”

The man straightened up, his face growing a shade paler and he again looked across the valley. This time his eye also detected the dark, crouching form gliding from one clump of bushes to another. As the child had guessed, it was a squaw bearing a papoose on her back. For several moments after the man had observed her, she remained concealed, but presently she emerged from her hiding place, limping down the hill toward them.

“See, she is old and lame,” the child cried in compassion as she drew nearer, “and, oh, papa, her feet are bleeding,” as he observed her crimson foot-prints in the snow.

The creature stopped a short distance from the wood-pile and looked searchingly at the man, then at the gun leaning against the shed.

John Harris, discerning her thoughts, pointed to the gun and shook his head. “I won’t hurt you, granny,” he said, kindly. His look and tone reassured her. She came closer and sat down

on a log, removing the papoose cradle from her back and holding it on her lap.

"Me heap tired; heap sick," she explained in broken English. "Me run two suns," she indicated the number with her fingers. "Apaches after me. Steal papoose. Papoose father my boy. He Navajo big chief. Apaches fight, hurt chief, maybe so die. They steal papoose. Me find her and run away. They come. Me heap hungry, heap tired, heap sick. You good man. You hide me, give me bread. You good man."

The man's face had grown serious. Indian troubles were not far in the past in this sparsely settled western country. His nearest neighbors were five miles away. It was not a small matter to incite the anger of a band of savage Apaches who, if the squaw's story was correct, would likely trail their victim to his door. He hesitated.

"You'll let her stay, won't you, papa," little Johnny pleaded. "See her feet. See how cute the baby is. Oh, papa, what if it were mama and Alice out in the snow?"

The man looked down into the child's pleading face and smiled. Then he patted his shoulder, but still hesitated.

"Good papoose, good papoose," the squaw said, approvingly, for she seemed to understand that the child was pleading her cause.

"All right, sonny, I guess we'll risk it," the father said, at last, but the anxious look remained upon his face.

Their dusky guest was taken to the big warm kitchen, where she was given food before the open fire. Mrs. Harris heard her story with all a woman's sympathy and before she went to bed she had found a pair of old shoes for the wounded feet, a warm blanket for the pretty, black-eyed baby, and had filled a sack with food. The squaw showed her gratitude as only dumb beasts and Indians can, by a look of devotion which nothing can surpass.

The family retired to the one other room when bedtime came, and left the squaw to rest and sleep by the open fire. Mr. Harris went to bed because he did not wish to cause the other members of the family to worry, but as soon as his wife and babies were asleep he crept softly to a window, commanding a view of the country from which the squaw had come, and there he sat through the long hours of the night, wrapped in warm blankets. If there came the need of his protecting his family single-handed against a band of savages, he would need every advantage. The old flint-lock stood near, and he had silently barred the doors. Once or twice he thought he detected shadowy forms in the moonlight, but each time he decided it was but an illusion, and so the hours passed and at last dawn stole over the eastern mountains and he went to bed.

When the family awoke and went into the kitchen their guest had gone. On a chair by the fireplace was a quaint silver bracelet, a piece of queer wampum and a string of unique beads. These tokens had evidently been left as a silent blessing to the white friends.

Nothing was seen of the squaw's pursuers and the Harris family fervently hoped that she reached her destination in safety. For a long time Johnny Harris thought continually of the old granny and baby papoose and his childish fancy wove many adventurous stories about them, but as time went by they were at last forgotten.

II

Years had passed. Johnny Harris was now a youth of eighteen. His father had decided to move to Arizona. Mr. Jerome, a neighbor, was also going, so the two men planned the trip together. It was decided that Mr. Jerome and his family, accompanied by Jack Harris with a load of the Harris household goods, should make the trip in the fore part of the summer and begin to get located in the new home by fall, when Jack's parents and Charlie Jerome would come on with the rest of the goods after the crops at the old home had been gathered and the remaining property disposed of.

The Jeromes, accompanied by Jack, started on their journey one morning about the first of June. The first three days passed uneventfully, and they got over a good many miles. The next day they entered the Arizona desert, memorable for its history of tragic deaths from thirst and from the hands of savage red men.

About their camp-fire that night many of these gruesome tales were recounted, but no thought of present danger entered the minds of any of the little party.

The next morning Jack's horses were missing. They had been hobbled, so it was almost certain that they had not strayed far; consequently, after a short search in the immediate vicinity of the camp, it was decided that the Jeromes should go on and leave Jack to follow when the horses were found. Jack had a lighter load and could travel much faster than his friends, and, too, it was necessary for them to reach a certain watering-place that night.

Jack soon found his horses' tracks and, thinking he would come upon them at any moment, walked mile after mile. Occasionally he saw another horse's track along with them, but he thought nothing of it, as several range horses had been seen the day before.

At last he came upon the team and, riding one while the other followed, hurried back to camp. He was soon upon his

way, but the sun indicated that it was long past noon, and though he traveled as fast as his load would permit he was still about fifteen miles from the place they had expected to reach, when darkness overtook him. He had no doubt that his friends had reached the desired point and were waiting anxiously for him. When it grew so dark he could not distinguish the unfrequented road, there was but one thing for him to do, so he pitched camp. He had a small keg of water he had brought from his former camp. This he divided, giving part to the horses and reserving part for his own use. He fed his horses an ample supply of oats and tied them to the wagon this time to avoid the trouble of the previous night. He then built a fire and prepared supper, and as he sat there alone on the desolate prairie, surrounded by somber mountains in the distance, with no sound to break the solitude except an occasional howl of a coyote or wolf, the boy's spirits were depressed with a sense of loneliness. The experience was entirely new, and somehow the frightful tales they had laughed over the previous night grew into haunting terrors lurking all about in the great solemn blackness about him. He soon went to bed and tried to force himself to sleep, but several hours passed as he lay there listening to the dismal howling of the coyotes and wishing he were safely with his friends. He tried to persuade himself that no danger threatened him and that he would start early in the morning and overtake the Jeromes before they had broken camp. At last he fell asleep.

He did not know how long he had slept, but he was awakened suddenly by the wild snorting and stamping of his horses. He sat up and looked about. The moon had risen and to his horror he beheld a number of hideous savages creeping stealthily toward him. At first he thought he must be dreaming, but as soon as the Indians saw that he was awake, they gave a wild yell and pounced upon him. His hands and feet were bound and he was lashed to one of his horses. His wagon was ransacked and what was left when his captors were through was set on fire. One of the number had brought horses from a nearby clump of trees. The booty was packed onto these animals and the procession began to move toward the mountains. It all seemed like a terrible nightmare to Jack. One Indian led the horse to which he was tied while another rode behind to whip the animal and to see that their prisoner did not escape. Often he struck Jack when striking at the horse, leaving stinging wounds on the boy's face and limbs.

Hour after hour they traveled thus. The captors seemed to be in high spirits and kept up a continual bedlam of yelling and singing.

The boy was filled with untold terror. He felt certain he would be killed in some atrocious way. He thought of his father and mother and sister Alice back at the old home, and how they would know of his horrible fate. He tried to pray, but it seemed that his lips, his heart, his very soul, were dry and parched. The pain from his wounds and the thongs and his uncomfortable position became almost more than he could bear. He groaned aloud, and his captors laughed in glee at his misery.

Morning came, but they traveled on. The sun came out and beat down upon the boy's bare head. The savages stopped to eat, but they gave neither food nor drink to their prisoner. His tongue was swollen with thirst and his head throbbed with pain. He began to think that death might be a relief after all. The journey was resumed and a few hours more Jack suffered these untold agonies, but in time blessed unconsciousness came over him.

III

When Jack opened his eyes again it was dark. At first his thoughts were dazed. He tried to think. He made an effort to put his hand to his forehead, and found it tied behind him. This brought back all the horrors through which he had passed. Gradually his brain cleared and he began to take in his surroundings. He heard the sound of voices a short distance away, but could see nothing. At last he succeeded in rolling over and now he discovered that he was in a wigwam, while outside a hundred yards away his captors and a number of others were sitting about a fire evidently in council. Their gestures and looks in his direction suggested that they must be deciding his fate. He could see other wigwams and fires nearby with squaws and papooses about them. He was evidently in an Indian village, still at the cruel mercy of his captors. He wondered bitterly why God had permitted him to awaken. He tried to move his feet, but found them bound fast also.

As he lay there, one by one the fires before the wigwams burned lower and lower and the squaws and papooses crept into their blankets. At last the council at the big fire seemed to be over. The Indians arose and retired to various wigwams, while one came toward him. With an effort he turned back to the position he had found himself in when he first regained consciousness, and lay perfectly still. The big, burly guard came in and gave him a little kick, then with a grunt of satisfaction went out and wrapped himself in a blanket and sat by the wigwam door. His mind seemed to be at rest about the safety of his charge, and soon Jack could hear his heavy breathing, which told him that his guard was asleep.

Now if he could only free himself. With the strength of

desperation he tried to break his thongs, but they might have been of iron for all his efforts availed. At last he ceased in hopeless despair.

Suddenly he heard a sound at the rear of the wigwam. A corner of the tent was slightly raised, and a dark figure crept toward him. For a second a new fear seized the boy, but there was a whispered "sh-sh." Then the ropes were quickly cut from his hands and feet, and the stealthy visitor indicated that he was to quietly follow out of the rear of the tent. A moment later they were out in the moonlight and Jack saw that he was following the lithe, noiseless movements of a young squaw. In spite of the pain it cost him, he ran after her down the wooded mountain side to a little sheltered valley, where his horses were tied. Here his guide stopped and gave him a jug of water and a sack of dried venison.

"Once white man save me when little papoose. Grand-mother say always be good to white man. Go quick."

"Thank you, and God bless you," Jack breathed fervently as he pressed the dusky hand. Not until he was mounted and safely away from the terrible scene did his thought make any connection between his present experience and the Indian refugees he had helped to shelter years before. Then he wondered with a sudden feeling of God's goodness if his deliverer could be the little Indian baby carried from danger by the brave old granny that winter day when he was a little boy. Of course, there was no way of knowing they were the same, but in his heart Jack felt sure she was.

The next night he reached home to the surprise, and later rejoicing and thanksgiving of his parents.

The Harrises waited with anxious fears to hear from their friends the Jeromes. A few weeks later they received a letter telling of their safe arrival and breaking as gently as possible what they supposed to be the news of Jack's terrible fate. Mr. Jerome had ridden back and found Jack's burning wagon with unmistakable signs of the merciless raid, and could draw but one conclusion from what he saw.

Jack, himself, answered the letter, giving in detail the terrors of his capture and his miraculous deliverance.

EDITORS' TABLE



Social Doings

It is encouraging to observe that each separate organization in the Church is extending effective efforts with its own members and through its General Boards and officers towards better social conduct among the young people. Immodest dress and indecent dancing are very properly being cried down, and better and more gentlemanly and lady-like appearance and conduct are being substituted through instructions suggested by the united organization workers. By effort of the parents and priesthood and the leaders of the organizations in their own special sphere, yet united in purpose and all pulling towards the same desirable end, great improvements in our social status must follow.

These improvements are absolutely necessary. We have in most wards our own amusement halls, built by great effort and sacrifice of the people, and dedicated to clean and innocent recreation. In view of this, it is the imperative duty of the stakes and wards to be very insistent that none other than the best class of recreation and amusement shall be permitted in them. To assure this, the most competent directors should be placed in charge, and proper standards of conduct, dress, dancing and social amenities should be insisted upon. We have enough organizations through which this work may be done, if the authorities and officers will put forth united efforts to this end. All know or should know, what the requirements for such standards are, and, if they do not know, the officers and priesthood at the general head are ready to give advice and add suggestions on these subjects. It is pleasing to be assured, as we are, that most of the young people are desirous of complying with these requirements, but the need of such compliance is urgent and should be made emphatic.

Direction in social conduct and proper control of amusements are really among our most pressing problems at this time. The great key words, as stated, are decency in dress and proper conduct, as well as gentlemanly and lady-like deportment in social gatherings and dances. Deportment that will lead to clean, innocent, genuine pleasure, and steer far away from the kind that in the end leaves a sting of sin, sorrow and regret—deportment that will herald the making of true men and women of character.

A great majority of our young people desire that class of recreation, and are entitled to it. A few who are of the other mind should not be left to have their way, thus contaminating, not to say dominating, those who desire clean, decent recreation. A few of this class, it is true, are insistent that the Church authorities have no right to suggest to them how they should dress or dance or conduct themselves in society. Some even go so far as to publicly ask, "What business has the Church authorities to interfere in our amusements or other personal affairs? What is that to them? Why should they be constantly talking about and meddling in these personal affairs? In answer to these questions it may be truthfully stated that in reality it is nothing to the Church or its authorities, only as it is their duty to warn against all evil. But what these young people do themselves, and the attitude which they assume, relating to these and other moral questions, matters very greatly to them personally. It means in the end either success or failure to them morally, and for that reason is of very great consequence to them. They must choose for themselves, and they must choose right, if they desire to make men and women of themselves who shall be honored and respected, and if they expect to keep themselves uncontaminated from the vices and abominations of the world.

We trust that our organizations and the efforts that are now put forth through them may succeed in creating standards for our amusements that shall be worthy of the Latter-day Saints. And in this respect the young people have a responsibility resting upon them which, if they accept, will result in the end in their own welfare and blessing, as it will to all others who render service to the cause of the people. With united action, individually first, then collectively as families, quorums and auxiliary organizations, any needed improvement in conduct, suggested by the united officers, may be made under our present splendid institutions and without further organization or ado. Let us set to work and do the thing, and so make this a happy and morally prosperous New Year, which I wish you one and all.

Joseph F. Smith.

We Stand for State- and Nation-Wide Prohibition

Through the efforts of the Y. M. M. I. A. much interest was created in the matter of obtaining prohibition for Utah, and the promise is that Utah will go dry next summer. There are only two states in the Union now that are entirely wet. They are Nevada and Pennsylvania. The others are either dry or are counted damp. Utah is classed among the latter, but we hope

soon to be made dry. The prohibition states are now: Washington, Oregon, Idaho, Montana, Arizona, Colorado, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Arkansas, Iowa, Michigan, West Virginia, Virginia, North Carolina, Tennessee, South Carolina, Georgia, Alabama and Mississippi. Most of the other states are either local option, with less than fifty per cent without saloons, in which Utah is classed; or local option, with more than fifty per cent without saloons. In view of all these facts, the time has come when the United States government should make haste to order nation-wide prohibition. Many of the papers are beginning to urge this upon Congress; and, as stated elsewhere in the *Era*, it is noted that the House judiciary committee favor the passage of the bill providing for nation-wide prohibition of the manufacture and sale of liquor. In this connection the following editorial from *Collier's Weekly* for December 2, under the heading, "Uncle Sam Making Money Out of It" is appropos:

From an editorial in Clark Howell's *Atlanta Constitution* we take this brief account of an infamous crime:

"Down in Ben Hill County Willis Walker is dead and his brother Jim Walker is in jail, charged with having killed him, after the two had sat around a couple of bottles of liquor which they had just secured from the express office. It is just another of those cases of which almost daily record is made in the news dispatches, proceeding from the same cause: Two quarts of liquor for which the order was solicited by mail, which was ordered by mail, and shipped by express—all by authority of the Federal government, and in spite of the state law."

The United States government cannot bring Willis Walker back to life, it cannot cleanse Jim Walker's hands of his brother's blood, but it can and should dissolve the criminal partnership which now exists between Uncle Sam and certain law-defying, murder-breeding booze venders. A bill to forbid these whisky pirates the use of the mails for entering the dry states was introduced during the late session of Congress by Senator Hoke Smith of Georgia. This bill should be brought up and passed without delay at this winter's session of Congress. National self-respect makes it imperative.

We suggest that the people of Utah, and also in the surrounding states, urge their senators and representatives in Congress to stand for nation-wide prohibition, and to work for it, as this would seem to be the only just and proper method of dealing effectively with the saloon and the liquor evil. The people of the individual states are fast driving the national government to take this action.

Stories Wanted

The *Improvement Era* offers \$25 for the best story to be submitted to the editors monthly during the four months begin-

ning February 5 and ending May 5, 1917. On the fifth of each month, two stories will be selected from those submitted, and the author of the first best will be given \$25, and of the second best \$12.50. If any other stories submitted are available, a price will be offered for them. We urge writers of stories to send in their manuscripts which will have careful and prompt attention.

New Books

Whitney's Popular History of Utah in one volume, illustrated, has just been issued from the press of the *Deseret News*. The well known and popular author, Orson F. Whitney, has prepared three histories of Utah. This third one represents the realization of a desire which he has had to produce a history complete in a single volume that could be sold for a price within the reach of all. The book covers the history of Utah from the earliest explorations, in 1540, up to the present day, and particularly and in detail up to 1890. It is divided into headed paragraphs, making it especially admirable for study, and is richly illustrated. It contains not only the political history of the state but is written from a "Mormon" standpoint and contains, therefore, also very much reliable Church history, and presents the attitude of the Church held during the various critical periods of the growth and development of the territory and state. The final chapters are replete with much valuable information touching the material resources and financial developments of Utah. The history, a book of nearly 600 large pages, copiously illustrated with photographs of the governors, leading men of church and state, and great institutions, is carefully written, and condensed to contain the gist of historical fact. The author's careful research has made it a handy repository that can be relied upon for important reference. It should be found in every library of the state, and in order that our young people may be thoroughly informed upon the history of Utah it should be found in every home among the people. The author is noted for his careful labors as a historian, and this book shows his clear and good judgment in the selection of matter. Deseret News Book Store, price \$2.00.

Wild Roses, a Tale of the Rockies, Howard R. Driggs, University Publishing Co., Chicago and Lincoln. This book was adopted as one of the M. I. A. Reading Course, for 1916-17, while it was still in manuscript. It is now printed and being sold. *Wild Roses* is a live story. The object of the author has not been to preach, but to simply tell an incident symbolic of the early pioneer days of the West. In *Wild Roses* we have a virile story that carries the reader's attention throughout. The characters are natural, forceful and interesting, and the text grips the reader from the beginning. One does not agree with all that is said and done by the characters, but they said and did it. Their acts though often crude and unpolished, were true to life. The book treats of that fascinating period of transition, in one of the western valleys, from the complete Indian, trapper, and hunter rule, to the domination of the ranchman, cow boy and early "Mormon" settler. The old conditions were passing, and the new were dawning over the wild mountains. This fascinating book contains a striking replica of one thrilling scene in the passing panorama. Of course, a love story is interwoven. It is really a new kind of story by a home writer who has led out into a new field, until now untrodden. All booksellers, price \$1.25.

A Trio of Sketches, by Alfred Lambourne, is a beautifully bound and printed book just issued from the press of the *Deseret News* containing three sketches that bring back the memories of the past days in the Salt Lake Theatre. It is composed of three charming romances, universal in their appeal. The first in the trio is a Christmas story, sad and yet bright with Christmas cheer and joy. The second, "Beauty and the Beast," is a delightful love story, with a highly moral sentiment running through it. The third is a thrilling ghost story told in a modern psychological manner. These highly romantic sketches are reminiscent of actual occurrences, condensed and published in the author's usual gem-like style and finish. For sale at the Deseret Sunday School Union, and the Deseret News book stores, price \$1.00.

The Young Man and His Vocation is the title of a new book just issued from the press of Richard G. Badger, Boston; and of Clark Co., Limited, Toronto, written by Franklin Stewart Harris, Ph. D., professor of agronomy and director of the school of agricultural engineering and mechanic arts, Utah Agricultural College; and director of the Utah Agricultural College experiment station. It is dedicated to "the young men of today who will be the workers of tomorrow," with a conviction that educating and training the present rising generation will result in bettering the industrial conditions of the future. The first part consists of a treatment of vocations, including their need, and the classification of man's activities, with a discussion of agriculture, the trades, business, branches of commerce, manufacturing, engineering, architecture, medicine, law, politics, teaching, art, mining, research and invention, journalism and authorship. The second part treats of the relation of the young man to his work, and includes chapters on choosing a vocation, training for a life's work, the glory of work, the habit of industry, devotion to a calling, enthusiasm in work, efficiency, qualities of good work, need of avocations and recreation, co-operative work and success in life's work. The book consists of two hundred pages of matter that will help young men to get the most out of life and to find a place in the world of work. "The industrial demands of modern life are explained, and the reader is shown how he can meet these demands." The book shows the young man how he may receive aid in selecting his life's work, and in preparing himself for this work, and as such it will be found of great value and merit. It contains many pointers for M. I. A. vocation counselors and supervisors. Price \$1.25 net, all book stores.

Messages from the Missions

Change in Presidents

From a report by Enos L. Jones, president of the Maine Conference, Augusta, Me., we learn that on the 25th of June three conference meetings were held at which President Walter P. Monson of the Eastern States Mission and the elders and lady missionaries of the conference were present. Three sessions were held and a splendid spirit prevailed in the meetings. President Lorenzo Standifird was released to return home and was succeeded by E. L. Jones from the West Virginia conference. President Standifird has made many friends during his mission and gained the love and respect of all whom he met. Missionaries laboring in the Maine Conference: Left to right, back row: Wilbur S. Johnson, E. M. Ririe, Milton A. Allen, Wade H. Joyce, and Jos. C. Robinson; middle row: Sister Allie Rassmussen; retiring Conference President, Lorenzo Standifird; Presi-



Walter P. Monson of the Eastern States Mission; succeeding Conference President Enos L. Jones, and Fred Wall; front row: Elder L. W. Stillman, and Sister Zetta Grace.

A Word from Montana

The work of the Lord is progressing satisfactorily in the Montana conference. The elders are enthusiastic in their work and are energetically proclaiming the gospel. Elder W. Leo Isgreen writes that the elders are delighted to receive the *Era* each month, for it brings the spirit of the gospel



to those who receive it. They are placing as many numbers as possible in the homes of the people. The elders laboring in the conference are:

A. W. Hellstrom, Salt Lake City; George L. Egbert, Preston, Idaho; Arnold O. Renstrom, Huntsville, Utah; J. Howard Hall, J. Leo Keller, Preston, Idaho; front row: Joseph Johansen, Mt. Pleasant, Conference President W. Leo Isgreen, Tooele, Utah; Ezra G. Lewis, Preston, Idaho; Arthur W. Crane, Herriman, Utah.

As Diligent as Tall

President J. N. Lambert of the New Zealand mission writes from Auckland, October 18: "We have in the New Zealand mission three elders from the Bonneville ward, Provo, Utah, all laboring in the Auckland conference, whose combined length measures nineteen feet. They are as diligent as they are tall. The tallest, A. E. Cox, left, measures six feet six inches; the next, Glen J. Thurman, six feet four inches; and the shortest, Arthur M. Broadbant, six feet two inches. A portrait is herewith enclosed. You have our assurance that the *Era* is appreciated by all the Saints and elders of the New Zealand mission.



Friends on All Sides

Elder A. P. Skinner of Kennedy, Alabama, writes, November 18: "The efforts of the energetic elders here are being crowned with success. There have been quite a number of baptisms so far this season, and friends and investigators are increasing on all sides. Elders, left to right, standing: H. L. Mower, conference president, Fairview, Utah; J. A. Cooper, Iona, Idaho; sitting, W. J. Carver, Mink Creek, Idaho; A. P. Skinner, Provo, Utah."



Conditions in Denmark

Elder Moroni P. Stark, Aalborg, Denmark, November 18: "The following elders were in attendance at our November conference, 1916, left to right: Grover E. Christensen, Hyrum; Christian P. Sorensen, Salt Lake City; front: Moroni P. Stark, conference president and secretary, Spanish Fork; Hans J. Christiansen, mission president, Salt Lake City, Utah; Christian Sorensen, presi-Aarhus conference, Georgetown, Idaho. We are making slow progress at present, on account of the scarcity of missionaries and the unsettled conditions caused by the world war. We are grateful to our heavenly Father that



he has permitted us to continue here in his cause, and we enjoy our labors. We are doing what we can to keep the work alive by tracting and visiting."

New Latter-day Saints House of Worship

Located in St. Louis, Mo., the building was dedicated by prayer, by Elder James E. Talmage of the Council of the Twelve, November 26, 1916. He also delivered a dedicatory sermon, in which he dwelt upon the sacredness of holy things and places, and the respect due to them. He pointed



out that it is a great privilege to make a gift of a house of worship to the Lord. Those who make such gifts must themselves be fit, as well as the place which they offer, before they and their offering shall be acceptable to the Lord.



PRIESTHOOD QUORUMS' TABLE

LCS 1910

Activities of the Priesthood Quorums

Organization

Every person in each ward who holds the Priesthood should be enrolled in the proper class, regardless of whether he has been received as a member of the quorum which has jurisdiction in the ward, and encouragement should be given all the members of all classes to attend regularly.

Let the priests be presided over by the bishop personally, that they may have his watchful care and fatherly guidance during the critical period of their lives. Let the bishop encourage them to perform their duties with precision and faithfulness; commend their good works, and by his personal influence and example lead them in the way that will make for high ideals in temporal and spiritual affairs. A faithful priest who develops in his calling, will become a valuable elder, seventy and high priest.

All who have received the Priesthood should be looked after, and efforts made to keep them interested in their callings. When any begin to grow indifferent or neglectful, a personal labor ought to be taken with them. In some instances returned missionaries have been assigned to this duty. If they are filled with the missionary spirit, and are diligent and earnest in their labors, realizing that the salvation of man is just as important at home as abroad in the world, they can do much good, and will be amply rewarded for the efforts they put forth. Men specially called to this labor will visit the homes of delinquent brethren and labor with them just as they visited the homes of delinquent members or investigators while in the mission field. The same missionary service rendered at home will produce larger results than in the mission field. Abroad the elder seldom ceases to visit the investigator until he converts him or finds that his visits are not desired, and at home he should persevere until the delinquent brother is interested in his Priesthood duties and activities, and takes part with the other members of the quorum in the work of the ministry.

Another successful method is for the class instructor to call to his aid another faithful member of the class, and together take up a personal labor with the delinquent members of their class. Such work performed under the guidance and inspiration of the Holy Spirit is usually effective, if persisted in with patience and love.

In some wards the bishopric takes a direct interest in the indifferent members who hold the Priesthood. A list of these is made up, and divided among the members of the bishopric, each one taking the names of those whom he knows he will have the most influence with, and labor with them in a serious heart to heart way.

Of course, the teachers should always be alert to their duties in this matter. Just as the bishop is the father of the ward, they are the fathers of their districts, and exercise an influence over those whom they visit. From time to time let Priesthood work and duties be made the special subject for the month.

Selecting a Leader

Some men cannot be persuaded to attend their classes out of a sense of mere duty. Such men can usually be reached by making the classes worth

their while. To do this a man who is a real leader must be selected as class instructor, and must possess a goodly measure of those qualities that go to make a real teacher. Too much stress cannot be given to the selection of one to fill this important place. The leader must be well prepared with his subject, and by his example encourage the members of the class to prepare the lesson in advance. He must let the members of the class do the work, he acting simply as their teacher and guide. It is also his duty to see that the lesson is confined to the subject assigned, and prevent as far as possible rambling and unprofitable discussion.

Social functions among the Priesthood classes and quorums will also serve to arouse interest. Such occasions should be made pleasant and agreeable in every way for all who attend.

But the best way to keep up interest is to give every man who holds the Priesthood something to do, and encourage him to perform his duties faithfully. We naturally take the most interest in those things in which we are engaged. By making a careful study of each man's character it is usually possible to find something that will interest him, and his sympathy can be won and his help secured by appealing to this side of his nature first.

The Presiding Bishopric are very much interested in the work of the Priesthood classes and quorums and desire to help solve the problems that arise. Therefore, they offer these suggestions, and shall be glad to hear about the conditions in the wards and stakes, and the difficulties which have to be overcome and how the officers are overcoming them.

Ward Priesthood Record

Each ward should be provided with a roll and minute book for ward priesthood meetings, and in this should be kept a roll of the officers and instructors. Each class of priesthood should be provided with the new form of roll book, which has been designed for class purposes. Each class of high priests, seventies, and elders should furnish the ward clerk, monthly, a report of its class business and labors, and it will be the duty of the ward clerk to see that this report is transmitted to the president of the quorum having jurisdiction in the ward.

Weekly Priesthood Meetings

In every ward of the Church a priesthood meeting should be held on Monday evening, or at such other time as may be designated by the stake presidency. Every person in the ward holding the priesthood should be enrolled, and it is his duty to attend. These meetings begin for the year's work in January, and continue until the end of the year. The bishop will preside at the weekly priesthood meeting, and he should preside in person over the priests of the ward. All who attend should meet in general assembly for the opening exercises; following these exercises, brief and timely instructions may be given by the bishopric, and the ward clerk should read that part of the current number of the *Improvement Era* which gives instructions on priesthood matters; then the members should adjourn to their class rooms, and proceed with their regular lessons. In very small wards where the number holding the priesthood will not justify having six separate classes, it is suggested that the high priests, seventies and elders might meet in one class.

Attendance at Quorum and Class Meetings

At a recent stake Priesthood meeting of the Ensign stake, Elder John Wells, of the Presiding Bishop's office, gave an enlivening talk on how to improve the attendance of Priesthood quorum and class meetings. We be-

lieve the following synopsis of his remarks will be of interest and value to teachers, officers, and members generally:

Quorum Presidency

Priesthood means service. Every person holding the priesthood should be actively engaged. The officers should feel a personal responsibility for the success of the quorum. They should be aggressive; should act as shepherds.

Organization

Assign to each member of the presidency, for personal visits where needed, one-third of the members of the quorum. In the case of Seventies, one-seventh. Arrange visits according to personal convenience. Each member of the presidency should have a small pocket roll book. He should ascertain the attitude of each member about prayers, lessons, sacrament meetings, discussions in quorums; also should have the address, telephone number, occupation, etc., of each member assigned to him.

Secretary

He should keep the authorized roll and record book, and have it always ready for inspection, and at the presidency's council meetings. Three days before the council meeting, he should, under their instructions, send post cards, write letters, or in any other manner co-operate with the presidency in securing attendance of the members.

Council Meetings

The presidency and the secretary might meet the day prior to the regular meeting and consider the absentees. Every name should be looked over; the program prepared, and a member of the presidency assigned to take charge of the meeting. Thoroughly consider the lesson.

Visiting

Use the telephone to remind members; arrange for post card notices to those who prefer that method; or letters to those who prefer letters. Each member of the presidency should do this himself. Make personal visits when necessary, learn the cause of constant absence and adjust, if possible. Every person absent or excused the previous meeting should be reminded. Encourage members to come, although they may take no active part. Where the visit of one member of the presidency does not bring results, all three should call. Enter into this work with the missionary spirit, and don't be discouraged if immediate results are not apparent.

Roll Call

Call every name on the roll; register as instructed. Each member of the presidency should be prepared to report the cause of absence of those in their charge. Don't accept the word "excused;" find out why. Enquire of members during the roll call of the reasons for the person's absence; encourage the habit of reporting the cause of absence; make the best possible use of the moral effect of a roll call. Let the impression be given that every week every person will be asked about and accounted for. Every meeting can be made interesting if the presidency will make proper preparation.

Quorum Meetings

Be prompt, make every minute count. Instructor should take charge immediately after roll call. Don't whisper or hold consultations; discourage long talks; encourage brief outline of lesson; encourage discussion. Let the quorum members do the work; don't waste time on questions you are

unable to answer; stay with the gospel. Close promptly. Always respect the wishes of backward and indifferent members concerning prayer, lessons, etc. Don't give the impression that it is a serious offense *not* to be prepared. Encourage brethren to come even though they have been assigned a lesson and are not able to recite it. Immediately after meeting, if not already done, discuss the roll. Arrange with each other, as a presidency, who to visit, when to visit, and keep your promise. Quorum work will not succeed on wishes and broken promises.

Elders' Duties

It is the duty of the presidency of the quorum to teach every elder how to act in his office and calling. The quorum presidency should feel it is a reflection on them for a member of the quorum, who has been a member for a reasonable length of time, not to know how to bless an infant; how to consecrate oil; how to administer to the sick; how to baptize, and the words to use; how to confirm; how to ordain to the Aaronic priesthood; how to ordain to the Melchizedek priesthood; how to administer the sacrament. Every elder should be impressed with the importance of his quorum work. In some quorums, members report when they are out of employment, and each member of the quorum should feel it his duty to help the members who are out of work to obtain employment. Each elder should also feel that he should help to support the missionaries from that quorum, and it is an excellent practice to send (quarterly, semi-annually, or annually) remittances to elders. At regular periods, the members of the quorum should be taught the law of tithing; the giving of fast offerings; the proper observance of the Sabbath day, and all other similar duties.

Priesthood Classes

In High Priests' classes, the same rules may apply to the instructor and his assistant, as to the presidency of a quorum, and he may perform the same functions and duties as outlined for quorums; especially that part which refers to program, getting members to class meetings, roll call, etc.

Conclusion

Continue the method outlined, even if it does not succeed after trying it for two or three meetings. Keep up interest in your quorum. Divide the responsibility with your counselors; they are there to work. Expect only a reasonable preparation of those assigned to lessons. The best system poorly handled, will sometimes be called a failure, where a poor system well handled may be counted a success. Get the spirit of your office and calling. Remember that you are responsible before the Lord for the success or failure of your quorum work. Be prayerful, and always go to the quorum meeting after having prayed God for his blessing and his guidance.

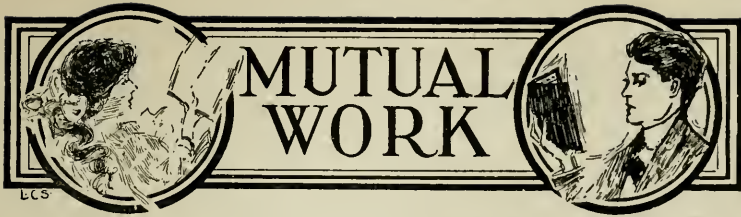
Achievement

A dreamer dreamed, an image saw,
And from his dream a lofty purpose grew,
His chisel patiently he plied,
And lo, his dream was true.

A dreamer dreamed and wrought the while,
The dream became in him resolve to act,
And toiling earnestly he found
His glorious dream a fact.

Ogden, Utah.

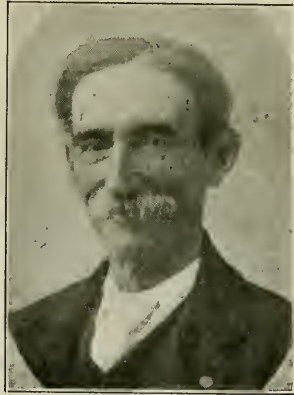
T. C. Hoyt



The "Era" and Fund

An Example for Era Workers

Elder R. Savage, of Glenwoodville, Alberta, Canada, is a shining example to workers for the *Improvement Era*. The town in which he lives has a Church population of 279 people, and out of this number he has secured a subscription list for volume 20 of the *Era* of 48 subscribers, or over 17% of the population, which is a record to be proud of. Last year this ward had the highest single record of any ward in the Church, in *Era* subscriptions. Elder Savage is proud of the fact that although a child of four years in the Church, he is sixty-six years old in the flesh, and considers himself as yet in possession of great power for work in the gospel and in the cause of the Church. We congratulate our friend upon the splendid showing that he has made, and he may be assured that not only the editors of the *Era* but also the members of the General Board highly appreciate his labors, not only for the *Era* but for the welfare and advancement of the young people. He has been instrumental in establishing a ward library in his ward, and in connection with the subscriptions for the *Era* has sold 113 copies of the New Testament for the reading course. It might be interesting to our readers to know that Elder Savage has four sons at the front in the terrible war now raging in Europe, and we are sure all will join in hoping and praying that they may be preserved from destruction.



Elder R. Savage.

Stake Work

Efficiency Reports

We are pleased this month to call the attention of stake and ward officers to the efficiency report which appears for November. There has been considerable improvement in the number of stakes that have reported this month, as compared with only four for October. In transmitting their monthly reports a number of stakes have given us the standing of each ward, and these are extremely interesting to the general officers, from the fact that they show that in a number of the stakes perhaps one or two wards are holding back the whole stake. This is valuable information for the stake officers, because they will know upon what backward wards to concentrate their efforts to bring them up to the efficiency figure. One stake, for example, places only one "10" on the stake efficiency report, but they

had only one ward out of eight that did not take part in special activities, one ward that did not hold a successful social, one ward that lacked scout work, and one ward, vocations and industries. When these acquire efficiency the stake will be able to add four more activities to their report, and thus show good work. The stake secretary, in sending in the report, closes with, "We are going after these other four '10s' for next month." Another superintendent writes: "We lack only two wards to have 10 in our membership, and also in *Era*. We know through these reports exactly what to go after in our ward visits, and may thus talk to a purpose wherever we visit."

As to the value of these reports, they are perhaps more useful to the stake officers than to the General Board, as they show at a glance how each ward stands each month. One superintendent who had not waked up to the value of these reports wishes to know what good they are to the General Board. In reply, we will say that they enable the General Board to see where the stakes stand now, instead of waiting till next May, when the annual report comes to hand, and thus their work and attention is directed to the delinquent stakes. They serve the same purpose for the stake boards in regard to their wards. Stake officers should therefore be prompt and emphatic in demanding that every ward shall report its condition of efficiency each month. One stake reports eight scout organizations in eight wards, with a very good prospect of getting the full quota next month.

Boys and Girls Clubs

During the year 1916 there were 64 boys' clubs in Utah, in which two thousand members were enrolled and one thousand of whom finished the work. The clubs consisted of organizations for raising potatoes, sugar beets, mangél wurzels, poultry, pigs, gardening, cow-testing and the production of better seeds. There were sixty-five girls' clubs with an enrollment of eight



*Curtis Holland—his father's pig and the boy's pig are both same age. Curtis keeps accurate account of his work, and is learning to make the most of the least. The large pig belongs to Curtis' father.
The supervisor is W. S. Burton, Idaho.*

hundred, six hundred and fifty of whom finished their work. Their labors consisted of sewing, baking, flower and vegetable gardens, household accounting, table service, remodeling home kitchens, etc. These organizations were supervised by the Utah State Agricultural College. The Y. M. M. I. A. are affiliated with the college.

Vocations and Industries

Vocational Guidance

By Earl J. Soelberg

It seems very strange to me that it should take the world about 2,400 years before it could see the need of adopting the suggestion of Aristotle, the Greek philosopher, to teach vocational guidance in the schools. He wrote and talked about the physical types of temperaments, and the physiognomy of the young men and women of his day, and worked with untiring efforts to help the young in selecting the work in which they could succeed. After his death, however, this part of his philosophy seems to have passed into oblivion, and it was not until within recent years that this phase of education has received the careful thought and consideration of those whose business it is to teach.

In speaking of the work of vocational guidance in the schools, I do not wish to be understood as one advocating the principles of phrenology, nor necessarily commending the study of physiognomy, although I do believe that one's external appearance, and especially one's countenance, is nature's most perfect mirror of the characters and habits of mankind. But what I do feel to be a fundamental prerequisite to the successful study of vocational guidance is a scientific analysis of the demands which are made by the various vocations. This inquiry must be more than a tabulated enumeration of the technical requirements, or it will be of little use to the struggling students. It is not a superficial outside view of our vocations, but a satisfactory understanding of the deeper, inner demands of our occupations and professions that is needed. And in connection with the analytical study of society as a whole, and its needs, we must also consider the individual; his needs, both mental, moral, physical, and spiritual; his heredity, and present and past environment. If these facts were understood by the teacher, and he really desired to use them, what a wonderful aid he could be to the poor students who have been unable to fathom the meaning of life or to comprehend seriously their own great possibilities.

Truly "the day of success for the Jack-of-all-trades is past." We are living in an age when society, with its multiplicity of changing events, is calling for men of special training, of special talent. We have come to the mile-stone in the march of human progress and development where a man must accept one of two alternatives. He must "differentiate or die." This being so, what is a young man going to do; what can he do with the little special training he receives in school? At the age of six or seven he is compelled to enter school, and is immediately ushered into the kindergarten with probably ten or fifteen other children whose temperaments, inclinations and adaptabilities are often very far distant from one another. Through the elementary school, the high school, and even on through college, these students are arranged together in classes, studying the same books, writing the same themes, and working the same problems. One child may have natural tendencies and inclinations along mechanical lines; another may be musically inclined; another may be of a scientific trend of

mind, and so on, all differing in their natural abilities and desires. Yet these children, and the rest of their school mates, regardless of their natural genius, are to be made poets, historians, mathematicians, grammarians and orators alike. It seems a pity to me that we should take more pains in preparing score cards for horses and cattle than we do for school children. Why not determine to some means to what class a child belongs? whether he is built for work which requires speed, or for work which requires great strength and endurance? I believe if we did more work along these psychological and scientific lines, and less along other lines, we could see our schools producing a much higher type of human product than they have ever done before.

If we can take our children with their diverse natures, abilities, tendencies, habits, traditions, hopes, aspirations, ambitions, and minister to these, build on and through them in such a way as to send them out just as diverse as nature intended them to be, then we will have done much towards solving the educational problem.

Idaho Falls, Idaho

Athletics and Scout Work

Seventh Anniversary Week, Boy Scouts of America

"Be Prepared"

The seventh anniversary week of the Boy Scouts of America begins on Thursday, February 8, 1917. As a part of this great national boy organization, the M. I. A. wish to celebrate the occasion with our fellow scouts.

The General Board of Y. M. M. I. A., with the sanction of the Y. L. M. I. A. General Board, has set apart Sunday evening, February 4, as M. I. A. Boy Scout evening, with the suggestion that all of our ward associations use that date for the discussion of scout questions. All should have the privilege of hearing about the movement so that they may form a correct idea of its aims and purposes.

The Scout Committee of the General Board has outlined two suggestive programs, one for the association where there is no ward scout organization, the other for the association where there are scouts. References for material for the talks are given. The *Boy Scout Hand Book* is very complete in itself, and the ward officers should place one of these books in the hands of the speaker chosen for that night. It can be ordered from the Deseret Sunday School Union or the Deseret News Book Stores, Salt Lake City, or from the Boy Scouts of America, 200 Fifth avenue, New York, price 30c postpaid.

The program submitted may be changed to suit the conditions of the ward, but no ward should let Sunday, February 4, pass without a scout program being carried out. The Young Ladies, officers of both ward and stake, should be consulted, as this is an evening for joint meetings. Invite them to co-operate with you in making this a big event.

The Scout Law and a Few Suggestions to M. I. A. Officers

A Scout is Trustworthy.—A great honor and a compliment is conferred upon us when we are entrusted with the care of young people. But the responsibility, too, is great. To him who proves trustworthy to the call and is diligent in the work of the Lord the reward is sure.

A Scout is Loyal.—We can best prove our loyalty to our charge by seeing

that every method and plan is adopted that will help the boys to think and do the right.

A Scout is Friendly.—By showing an interest in the boys you gain their confidence. No boy is won by men who only preside. It requires a friend.

A Scout is Courteous.—True courtesy is the mark of a gentleman. Gentlemen are not neglectful of the interests and happiness of others. The good Samaritan was a courteous gentleman.

A Scout is Kind.—You are kind to the boy when you do all you can to save and protect him.

A Scout is Obedient.—The acceptance of an office carries with it the promise of obedience in the fulfilment of duty; the putting into effect the purposes and plans of those from whom we receive the appointment. Disobedience to orders may result in a wreck.

A Scout is Cheerful.—Duty with smiles needs no pepsin to help digestion. The sweetness of the smile attracts the boy like the flower attracts the bee.

A Scout is Thrifty.—It's the taking care of the little things week by week that makes possible the saving of a soul.

A Scout is Brave.—Are you satisfied, Brother Officer, in doing only the regular established things, or are you brave enough to try something new along with the old? Scoutcraft has proved to be a winner. It gets the boy.

A Scout is Clean.—Does the boy need help to see the beauty and necessity of a clean life? The boy scout program gives such help. Might the temptations of life be too great for some boy to resist if left alone? The scout program helps cut down that risk. What about his crowd, his language, his habits? The scout program with your help will aid in solving the problem for him.

A Scout is Reverent.—To appreciate his religion a boy must first learn to know it in a boy's way. Scoutcraft as part of the M. I. A. work helps him to apply and develop his faith in a practical manner.

Let's "Do a good turn daily." Presenting a good scout program on February 4, is a good beginning.

Program for February 4

(Where Scout Work has not been taken up.)

Song, "Smile, Boys, Smile," page 18, *Boy Scout Song Book*, or "The Truth, Boys, the Truth," in this number of the *Era*.

Prayer.

Song, "Hike Along," page 22, *Boy Scout Song Book*.

"Aim of the Boy Scout Movement," *Hand Book for Boys*, page 23.

"The Boy Scout Promise," *Hand Book for Boys*, pages 1 to 37.

"The Boy Scout Laws," *Hand Book for Boys*, pages 1 to 37.

Song, "Lend a Helping Hand," *Boy Scout Song Book*, page 15.

Additional references for the above subjects: Article on Scout Work by Jacob Riis, vol. 17, July *Era*, 1914, page 869; "For the Consideration of Parents," Dr. John H. Taylor, January, 1916, *Era*, vol. 19, page 237; "Are Boy Scout Organizations Military?" January, 1916, *Era*, vol. 19, page 278; "The Scout Promise and Law," January, 1916, *Era*, vol. 19, page 237; "The Danger Point," February, 1916, *Era*, vol. 19, page 374; "Scoutcraft and M. I. A. Work," *M. I. A. Hand Book*; "Scout Organizations in Country Settlements," January, 1916, *Era*, vol. 19, page 277; "Scout Work During 1915-16," *Era*, vol. 19, page 849.

Have special scout music if possible. (See following program.) If unable to have boys' choruses, use male quartets.

Any good speaker may easily obtain material for an interesting talk

from the books referred to. Each ward could profitably supply the speaker with the *Hand Book for Boys*, 30c postpaid, from Deseret Sunday School Union, or Deseret News Book Store, or Boy Scouts of America, 200 Fifth avenue, New York.

Boy Scout Program for February 4

(Where Scouts are Organized.)

Song, "Smile, Boys, Smile," page 18, *Boy Scout Song Book*, or "The Truth, Boys, the Truth," in this number of the *Era*.

Prayer.

Song, "Hike Along," page 22, *Boy Scout Song Book*.

"The Scout and the Ward," by member of the Bishopric.

Repeating Scout Promise, by Scouts. (Suggestion: Have a printed banner on the wall.)

"The Promise as a Character Builder," *Hand Book for Boys*.

The Scout Laws, by twelve scouts, each repeating a law and giving explanation as found in *Hand Book for Boys*, page 33.

Scout song, "Cheerful Scout."

"How the Scout Laws Operate," by Scoutmaster.

"The Daily Good Turn," by a father.

Patriotic song, or Boy Scout song, "Lend a Helping Hand," page 15.

Additional Exercises

Suggestions: Flag raising, and flag salute. If the Scouts haven't already presented first aid and other scout demonstrations it could be done now in place of some of the talks.

For the music see the *Boy Scout Song Book*, price 15c, which can be secured at the Boy Scouts of America, 200 Fifth avenue, New York.

Where boy choruses cannot be formed male quartets may be substituted. If you have scout choruses or bands use them.

Additional scout demonstrations may be used instead of the above.

Give a brief talk on star constellations. Exhibit and tell something about the articles of carpentry and metal work made by the scouts. Talks and where possible exhibitions of trees, plants or birds. Have a talk on first class cooking and how it is done. The mixing of biscuits, hunter's stew, etc., etc., could be shown.

Talk on merit badges and what they mean to the scout.

Illustrate the way of judging height and weight.

Give a talk on "Thrift" and let first and second class scouts walk up and show their savings accounts.

Use only appropriate subjects for Sunday meetings.

Community "Good Turn" as a Troop, Monday, February 12

Chopping wood for old people and widows; render some service about the meetinghouse; give some service for your city or town. Consult your bishop on how you can help.

Scout Rally February 17, or One Other Night of Week

Suggestions for Scout Rally: (Sign) A boy from each troop may be selected to represent his patrol, for example, in the lion patrol, the boy dresses to represent the lion and becomes part of the parade. A prize could be given for the best sustained character.

Wall scaling.

Tilting, page 398, *Hand Book for Boys*.
 Tug of war.
 Rope climbing.
 Scout songs and yells.
 Scout games, such as antelope race (p. 398), staff run (p. 419), flag race (p. 396).
 Pyramid building (p. 395).
 Staff drill contest.
 Fireman's lift contest (p. 370).
 Coat stretcher and first aid (p. 369).
 Bugling contest (p. 298).
 Sack race.
 Signal drill work (p. 287).
 Do not make your programs or rally too long. Select only enough material to make a good lively program. Use any other scout ideas you may desire. We will appreciate a copy of your program.

In a Crowd

Of what use is this Boy Scout movement?

Well, here is one use it served: Out at the fair grounds last week there was a motorcycle race which culminated in a frightful accident to some of the racers. As soon as it happened the curiosity—morbid or sympathetic, whichever way you look at it—of the spectators sent them surging toward the spot. The dividing fence was no obstacle, for the would-be sightseers swarmed over it. Out of the confusion and uproar there came the authoritative call of the policeman, watching for the safety of all:

"Don't climb the fence—stay on that side."

But the crowd paid no heed to his words; over they went, pell mell, helter skelter—all but the integral parts of it that wore the khaki uniforms of the Boy Scouts.

They fell back promptly and obediently, respecting the voice of authority. They were as eager to see the victims of the accident as any man there, but they had been taught, in their camps, and on their hikes, the necessity of obedience to the call of the law, and they put into practice what they had learned. Quickly, and without noisy protest, they drew away from the coveted vantage ground for catching a glimpse of the writhing victim, showing by their action the splendid results of discipline and self-control.

That one incident was a beautiful illustration of what this scout movement is doing for the boys of this community and this country.

The little fellows who heeded the voice of authority to "stand back," may, in the years to come, be the heroes who will, with equal steadiness of discipline, obey the "forward-and-save-the-day" order on some field of honor when the flag blossoms through the rolling smoke and the palms of victory toss like green plumes down below it.

All honor to the Boy Scouts who know how to obey.

Reprinted in *Scouting*, from *The Commercial Appeal*.

Central Ward Scouts of Sevier

In the December number of the *Era*, in the article on the hike to the summit of Mt. Baldy, it was stated that the M. I. A. Scouts of Monroe made the trip. However, it should have been the Scouts of Central ward, Sevier county, whose address is Monroe, R. F. D. No. 1. Scoutmaster Willard E. Stevenson desires the correction made, as his scouts are not willing to give honor to Monroe where, we are told, no organization of scouts exists at all.

Special Activities

About Plays

For lists of plays, declamations, and subjects for debates which may be used for scoring in stake pennant contests, see October and December *Era*, 1916. In the plays which the committee on special activities have recommended it will not surprise our officers to find, here and there, expressions which are inappropriate for utterance on the stage. We advise officers to carefully read all plays before presentation and to eliminate all objectionable words and sentences, such as profanity or extreme slang, and references to smoking, drinking, or improper actions.



Special Contest—Fairbanks Offer

Attention is again called to the special contest in dramas, stories, and poems in which the Fairbanks Art Studio offers certain prizes for the best creations in these lines. The contest is open to all, and has been extended from January 1 to May 1, 1917. The productions must be strictly original and must not have been published nor in contest prior to this announcement. The subjects must be based on "Mormon" ideals. All of the winning manuscripts will be the property of the Y. M. M. I. A. and Y. L. M. I. A. General Boards. For list of prizes and rules, see *Era*, for September, 1916, p. 1035; and *Journal*, for September, 1916, p. 567. We urge home authors to enter these contests in which there is excellent opportunity for the development of talent.

Utah and the Capitol Building

Utah: Area, 84,990 square miles. Settlement July 24, 1847, by the Latter-day Saints, under Brigham Young. Ceded to the United States by Mexico, February 2, 1848. Utah territory organized, September 9, 1850. The enabling act was approved, July 16, 1894. The state constitution was adopted, November 5, 1895. The state of Utah was admitted to the Union, January 4, 1896.

Capitol Building: Site granted by Salt Lake City, May 1, 1888. The act creating the Capitol Commission was approved, March 11, 1909. The Commission was appointed, May 13, 1911. The ground was broken, December 26, 1912. The contract for the construction of the building was awarded, February 18, 1913. Construction was commenced, April 18, 1913. The corner stone was laid, April 4, 1914. The building was completed, July 3, 1915. The legislature of 1915, during its closing days, met in the building, thus using it for the first time. Building dedicated, October 9, 1916.

PASSING EVENTS

David Lloyd-George was announced as the new British premier on December 6, Premier Asquith having resigned on December 5.

Dr. Henry Van Dyke, minister to Holland, was one of the three diplomatic resignations that were forwarded to President Wilson on December 4.

The ninth annual governors' conference opened in Washington December 14, by Governor William Spry of Utah. The session for 1917 will be held in Salt Lake City.

A Christmas gift to forty-nine thousand workers of the Santa Fe railroad, and the Western Union Telegraph company, and amounting to five million dollars, was announced by the companies December 5.

In Mexico disturbances continue. Villa held Chihuahua city November 30. He evacuated and fled with two trains of loot on December 3 when the soldiers of Carranza again took possession of the capital.

Francis Josef, emperor of Austria, died November 21. The Archduke Charles Francis was declared the new emperor of Austria, under the title of Charles VII. He was born in 1887, and in 1911 married Princess Zita of Parma. They have three children.

The American steamship "*Chemung*" was torpedoed near Cabo de Gata, on the coast of Andelucia, near Spain in the Mediterranean, and went down with the American flag flying, the captain having formally refused to lower the flag. The ship was owned by the Harbey Steamship Company of New York.

Alexander Tripoff has been appointed premier of Russia, to take the place of retiring Premier M. Sturmer. The reason of the change was a serious political crisis in the government of Russia and the change is said to imply a victory for the liberal elements of Russia over the bureaucratic regime.

Jack London, noted author of California, died at Glen Ellen his California ranch, November 22. He would have been forty-one years old on January 12. *The Call of the Wild* brought him into literary prominence, in 1903. He was the author of forty books, several plays and many short stories.

"*Palermo*," an Italian cargo ship was reported torpedoed off the Spanish coast December 2, with twenty-five Americans aboard. One was reported killed and three wounded, the remainder of the survivors being safely landed in Spain.

The losses of the Allies in the great war, according to figures by a Copenhagen organization for research into the social consequences of the war, are fifteen million men of which Great Britain has lost 1,200,000; Russia 8,500,000; France 3,700,000; and the remainder Italy, Serbia, Belgium and Rumania.

The Utah Battery N. G. U. left Nogales on December 13 and arrived in Salt Lake City, December 16, where the boys were treated to a big dinner in the Hotel Utah, and went from thence to Fort Douglas where they were to be mustered out.

President Wilson on December 3 read his message to Congress which called for railroad legislation, election reforms and new measures for Porto Rico. The Congress faces many bills including important railroad control and cost of living measures.

The new kingdom of Arabia, with its capital at Mecca, has notified the state department of the United States that it has been established, and asks that this country formally recognize the new kingdom. Until peace is established, and the permanency of the new government is tested, it is not likely that the United States will do anything in relation to the matter.

The "Deutschland" left the United States on November 21 for Bremen. A damage suit in the sum of \$162,000 was brought against the submarine company as the result of the accident in which the *Deutschland* sank the tug *T. A. Scott Jr.* which a few days before was piloting it out of the New London harbor, and on which occasion five members of the tug boat's crew were drowned.

The wool industry in Utah has reached unprecedented proportions, according to the record of the secretary of the state board of sheep commissioners filed on the 13th of December with the governor. The clip for 1916 amounted to \$3,500,000, and during the same period \$4,500,000 was received for mutton shipped to eastern markets. The year was one of the most profitable in the history of the state.

The Adamson eight-hour law passed by Congress last summer has been attacked on its constitutionality. On November 22 one of these suits was heard immediately in the federal court in Kansas City, and it was decided that the law was unconstitutional. The case was promptly appealed, so that the supreme court may rule as soon as possible on the subject.

A great medical school is to be established in connection with the University of Chicago. The general education board and the Rockefeller Foundation have appropriated two million dollars which is to be added to money and property worth nine million dollars already at the disposal of the university. It is said that the school will give special attention to advanced or post-graduate students and to offer them facilities heretofore obtainable only in Berlin and Vienna.

Total prohibition throughout France on whiskey, brandy and other liquors, was decided upon by the government, December 14. Premier Briand declared that the solution of the liquor question involved the life of the country and its salvation, and for that reason declared in favor of the total suppression of the consumption of alcohol. The premier's remarks were greeted with loud applause. In France prohibition includes such beverages as absinthe, whiskeys, brandies and liquors, but does not include wines and beers.

A constitutional amendment forbidding the manufacture and sale of liquor for beverage purposes in the United States is to be submitted, according to the resolution of the house judiciary committee, to the Congress of the United States. In order to carry, a two-thirds majority in both

houses is required. An influence is also being brought to bear on Congress to prohibit the use of the mails for the sending of liquor advertisements by unlicensed liquor dealers.

Anthony W. Ivins lately returned from Mexico on a visit to the colonies of the Latter-day Saints. During his visit he was invited to dine with General Pershing, and at the general's request addressed the troops stationed in proximity to headquarters. He took for his subject "Loyalty as Taught by 'Mormonism.'" On the 14th of December, Elder Ivins received from the General a photograph of the commander of the American expeditionary forces in Mexico. General Pershing expressed his appreciation of the address of Elder Ivins to the soldiers, and commented upon the warm welcome given him by the troops. Elder Ivins has sent a letter of appreciation to General Pershing.

The German chancellor von Bethmann-Hollweg announced on November 29, in an address to the Reichstag, that Germany is ready to end the war by peace which would guarantee the existence and future of the nation. It was the chancellor's sixtieth birthday. The peace proposal was sent through the proper channels to the Entente Allies, and neutral nations. It was generally unfavorably received among the warring nations. The new premier of England, Lloyd-George, spoke upon the subject in the House of Lords on Tuesday, December 19. He said the peace proposals made by Germany, offered no basis for the solution of the war. Without reparation, negotiations could not be considered. Peace offers must include guarantees against Prussian Militarism disturbing the future peace of Europe.

Donald Rosser of Price, Utah, died at Fort Logan, Colorado, November 9, 1916. He was the assistant scout master of the Hiawatha troop of M. I. A. Scouts at Price and enlisted in the army and was in Colorado at the time of his death. He was born January 21, 1898, and his burial took place in Price, Utah, November 15, 1916. He enlisted in the army in August. The flags of all the M. I. A. patrols in the Carbon stake were at half mast on the day of his funeral until noon, and all the scouts of his former troop and of Price attended the funeral in a body. Six of the boys acted as pall bearers. The casket was draped with the American flag. The troops marched in head of the hearse to the cemetery, thus paying due respect to their friend.—*Scoutmaster H. B. Goetzmann.*

Idaho Stake Organized.—At the quarterly conference of the Bannock stake held at Grace, Idaho, November 18 and 19, that stake was divided, and a new one organized out of the northern part, to be known as Idaho stake, and composed of the following wards: Bancroft, Chesterfield, Hatch, Ivins, Kelly, Lund, Soda Springs, Gray's Lake, and Meadowville independent branch. Nelson J. Hogan was sustained as president of the stake with Kepler Sessions and Robert L. Redford counselors. The wards remaining in the old Bannock stake are: Cleveland, Bench, Central, Grace, Mound Valley, Thatcher 1st and Thatcher 2nd, Trout Creek, Turner, Gray and Wilson. Walter Hogan was sustained as clerk of the Bannock stake to succeed the late Joseph H. Bevins, deceased. His address is Thatcher, Idaho. Elders Hyrum M. Smith and Reed Smoot of the Council of the Twelve were present.

The Great War—On December 1st the Teutonic allied forces joined in a nighty battle for Bucharest, extending along a six hundred mile front from Poland to the Danube. The battle continued until December 6, when the armies of the central powers cut off a large part of the defending army taking six thousand prisoners. The taking of the Rumanian capital com-

pleted the conquest of fifty thousand square miles of territory which is a great record and victory for the Germans, it being now one hundred days since Rumania entered the war.—The deportation of Belgians continued in early December, and on the first, the American Government registered a new protest against these deportations, having learned that three thousand are deported every week.—Russia announced through Premier Tripoff, who spoke to the Duma, that by official agreement of the Allies, made in 1915, Russia is to have the Dardanelles and Constantinople at the end of the war.—The Somme offensive, instituted by the Entente Allies, has been abandoned by them according to word sent from Berlin, December 3, being too expensive in lives. The report adds that the campaign has cost the allies between eight and nine hundred thousand men only to end in practical defeat.—Canadian casualties were reported, on December 4, in the great war, up to that date as being 55,680.

William McLachlan, president of the Pioneer stake of Zion and a prominent Churchman, speaking to the High Priests' quorum of the Pioneer stake on Sunday morning, December 3, said: "I wish I were as well prepared for my salvation as is Brother James Leatham." He then seated himself and fell gasping into the arms of his first counselor Sylvester Q. Cannon. An examination proved that he had died of heart disease, and these words were the last he spoke on earth. Elder Leatham whom he had eulogized was one of those who came to President McLachlan's side in an endeavor to resuscitate him when he fell lifeless. He had appeared to be in the best of health during the service, and had come to the stake hall from the temple where he had presided over the usual Sunday morning prayer meeting of his stake. Elder McLachlan was called to the stake presidency in 1904, and for forty years had been a diligent and faithful worker in the Seventh ward as first counselor to the late Bishop William Thorn. He was born May 30, 1840, in Scotland where he attended school until his thirteenth year. He became a member of the Church in 1859 at the age of nineteen. He was married November 6, 1860 to Caroline Filer, and came to Utah October 4, 1863, losing two little sons on the way. He was a school teacher, and occupied many other positions in the community and in the Church, and was treasurer of the Sunday School Union a number of years, until 1875. He filled a mission to New Zealand in 1875-77. He was ordained a High Priest on the 15th of June, 1877. He worked for nearly seven years in the construction of the temple at Manti, being by trade a carpenter and building contractor. He was true, upright, sincere, and a zealous worker for righteousness.

Died—Orrin Redfield Grow, second lieutenant Battery B, in the war with Spain, Philippine Islands, died Sunday, December 3, in Salt Lake City. He won high honors for gallantry in the battle of Malate, July 31, 1899.

Marvin E. Pack, for many years an employee of the business office of the *Deseret News*, and the senior president of the 140th Quorum of Seventy, in the Granite stake of Zion, died Monday, December 4. He was born in Salt Lake City, September 25, 1860. He was a man of splendid integrity, a good Church worker, and highly esteemed by a wide circle of friends.

Margaret Gledhill Duffin who joined the Church in 1843, in England, where she was born, April 1, 1827, died November 27, at Gunnison, Utah.

Mrs. Fred M. Houtz, the first woman born in Springville, Utah, February 9, 1852, died December 3 in the city of her birth.

Stuart L. Reid, son of Professor Charles W. Reid of Provo, met an untimely death in the waters of Utah lake on Saturday, November 25, while sktaing with friends. He was born in the Samoan mission field about seventeen years ago. His mother died just four days after her return home from the mission field, his father remaining until some time later.

John Phillips Meakin, author and lecturer, well-known in Utah, born July 9, 1852, in England, died in Washington, December 5. He came to Utah when he was nineteen years of age. He was the author of *Leaves of Truth, Utah and the Mormons, From the Four Winds* and *Talks on Manhood*.

John A. Drakeford, custodian of the Tabernacle Choir, died at his home December 4, in Salt Lake City. He was born February 1, 1852 in England. He joined the Church in 1876 and came to Utah in 1885.

Anna Folkner Taylor, widow of John F. Taylor, died in Salt Lake City November 27. She was born June 27, 1829, and came to Utah in 1856, being a faithful Church worker.

Mrs. Mary Rose died at Richville, Morgan Co., Utah, December 3, 1916, 83 years of age. She was a native of Sweden, and passed through many trying scenes for the sake of the gospel.

Mary E. B. Jones, born May 1, 1836, in Maine, died in Salt Lake City November 20. She came to Salt Lake City in 1855, and in 1857 married Nathaniel V. Jones. She was a faithful Church worker.

Robert D. Wilson, an early settler of Ogden, died at the Dee Hospital November 20. He was born September 23, 1845, in Scotland and came to Utah with his mother in 1869.

Bertie Walsh, born October 17, 1881, a well-known public school teacher of the state, died in Farmington, November 20. She was a faithful worker in the Young Ladies' Mutual Improvement Association, and also filled a mission to the Western States in 1913-14, and later was a worker at the Bureau of Information, Salt Lake City.

Joseph H. Bevins, born September 30, 1846, in New York, joined the Church in Minnesota in 1882, and came to Utah in 1883, and taught school in Weber county for a number of years. He died in Thatcher, Idaho, and his funeral was held November 16. He acted as stake clerk of the Bannock stake since 1898, when the stake was organized.

Melvin E. Cummings died in San Francisco, November 27. He was born in Salt Lake City, January 14, 1855, and was well known in banking circles in this city until about twenty years ago when he removed to San Francisco.

Hans Richter, the foremost Wagnerian conductor of his time, died recently at Beiruth, Germany, age 83.

President Oleen N. Stohl, of the Box Elder stake of Zion, died November 28, at his home in Brigham City, Utah. President Stohl was born in Salt Lake City, February 19, 1865, and was the son of Ola N. and Christina Johnson Stohl. The family moved to Brigham City when Oleen was a year old. He filled a mission to Scandinavia in 1889-91, and was married to Sarah Peters, September 7, 1892. In 1888, he was made the president of the ward Y. M. M. I. A.; and in 1897, president of the stake board of Y. M. M. I. A., and counselor to President Charles Kelly of the stake, November 20, 1899. At the death of President Kelly, he was made president of the Box Elder stake, May 29, 1905. He was elected county clerk of Box Elder county in 1894, and filled other responsible civil positions. In business he wielded a wide and potent influence throughout his community, being manager and director in several institutions. As president of the stake he gained the respect and affection of the whole community, and throughout the state he was known in Church and business circles as an efficient man of sterling character who had the full confidence of both Church and civil authorities. The General Board of Y. M. M. I. A., December 13, sent the following tribute to the family, signed by the General Superintendency:

Dear Friends—The General Board of Y. M. M. I. A. express to you their sincere sympathy in the sorrow which has overtaken you in the death of your husband and father, President Oleen N. Stohl. Not only do we express our sympathy to you, but we express the appreciation of the Gen-

eral Board for the assistance rendered to the Mutual Improvement cause by Brother Stohl during his life time. We recognized in him a good friend, a man of high character who willingly rendered service to the cause of the young people of Zion. As a man we greatly respected him, and as an officer in our organization considered him among the leaders. He was always doing good to others and rendering service for the cause of God upon the earth.

We are thankful to the Lord for his life and for the work which he accomplished in the cause, and deeply sympathize with you in the loss which you have sustained. We feel that you have been deprived for a time of a kind and loving husband and father whose example you may safely emulate and which should be a guiding star to you all throughout life. May the Spirit of God comfort your hearts and give you joy in the memory of so noble a man as your husband and father was.

At the funeral services, on December 3, a large number of the leading Church authorities were present. President Stohl was a man without an enemy, faithful and true in every capacity. The funeral is said to have been the largest ever held outside of Salt Lake City, and the floral contributions were profuse.

"The Noisy Seven"

(Selected by Mrs. Emma Goddard, author unknown)

"I wonder if he remembers—that good old man in heaven—
The class in the old red school-house known as 'the noisy seven.'
I wonder if he remembers how restless we used to be,
Or thinks we forgot the lesson of Christ and Gethsemane.

"I wish I could tell that story as he used to tell it then;
I'm sure that with heaven's blessing I could reach the hearts of men.
That voice, so touchingly tender, comes down to me through the years,
A pathos which seemed to mingle his own with the Savior's tears.

"I often wish I could tell him, though we caused him so much pain
By our thoughtless, boyish frolic, his lessons were not in vain.
I'd like to tell him how Harry, the merriest one of all,
From the bloody field of Shiloh went home at the Master's call.

"I'd like to tell him how Stephen, so brimming with mirth and fun,
Now tells the heathen of China the tale of the Crucified One.
I'd like to tell him how Joseph and Phillip and Jack and Jay
Are honored among the churches, the foremost men of their day.

"I'd like, yes, I'd like to tell him what his lessons did for me,
And how I'm trying to follow that Christ of Gethsemane.
Perhaps he knows it already, for Harry has told, maybe,
That we all are coming, coming through Christ of Gethsemane.

"How many beside I know not will gather at last in heaven,
The fruit of that faithful sowing, but the sheaves are surely seven."

General Efficiency Report of Y. M. M. I. A. for November, 1916

STAKES	Member- ship	Average Attend- ance	Special Activities	Scout Work	Social Work	ERA	Fund	Vocations and Industries	Stake Board Meetings	Ward Officers' Meetings
Alberta			10	10	10	10			10	
Alpine										
Bannock										
Bear Lake										
Bear River										
Beaver		10	10		10				10	10
Benson										
Big Horn			10			10			10	10
Bingham										
Blackfoot			10	10	10			10	10	
Boise										
Box Elder			10		10				10	10
Cache			10	10	10			10	10	0
Carbon										
Cassia										
Cottonwood										
Curlew									10	
Davis North										
Davis South										
Deseret										
Duchesne										
Emery										
Ensign			10	10	10			10	10	10
Fremont										
Granite			10	10					10	10
Hyrum										
Jordan			10	10				10	10	10
Juab										
Kanab										
Liberty		10	10	10	10				10	10
Malad										
Maricopa										
Millard										
Moapa										
Morgan										
Nebo										
North Sanpete										
North Weber		10	10		10			10	10	10
Ogden			10		10	10			10	10
Oneida			10			10			10	
Panguitch										
Parowan										
Pioneer			10		10				10	10
Pocatello										
Portneuf										
Raft River			10		10				10	10
Rigby										
Salt Lake				10	10				10	10
St. George										
St. Johns										
St. Joseph										
San Juan										
San Luis										
Sevier										
Shelley									10	
Snowflake										
South Sanpete										
Star Valley										
Summit										
Taylor										
Teton										
Tooele										
Uintah										
Union	10	10	10	10	10	10		10		10
Utah										
Wasatch										
Wayne			10						10	10
Weber			10		10				10	
Woodruff										
Yellowstone		10	10		10			10	10	10
Young										

A stake report should be sent to the Secretary of the General Board, 21 Bishop's Building, Salt Lake City, Utah, by the 10th of each month, to be published monthly in the ERA. When the report shows that the requirements in General Efficiency have been reached, it is indicated by placing 10 in the proper space. When stakes are below in General Efficiency requirements, it is indicated by a blank. (See IMPROVEMENT ERA, August, 1916, for regulations.)

"I AM LOOKING FORWARD to the coming of the *Era*. It is undoubtedly the best magazine published in Utah and always has my sincere wishes for success in its undertakings."—Laura Blake, Ogden, Utah.

SENTIMENTS.—"Be good because it pays bigger dividends than any other investment you ever made, 100 per cent in clean conscience, 100 per cent in virtue, 100 per cent in character, 100 per cent in spiritual attributes. Therefore, it eliminates worry, and we grow happy in spite of circumstances."

"Look up! It pays, and anyway it straightens your spine; angle worms crawl because they haven't one. Don't be an angle worm."

"It is as great to inspire success in some one as to be successful."

"The world can get along without you, but you don't want it to."—William C. Harper.

READ THE EFFICIENCY report for November in this issue. If yours is among the unreported stakes, see that it does not happen next month, when the December report is made public. We need more efficient work in the Y. M. M. I. A.

Improvement Era, January, 1917

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Joseph F. Smith,	} <i>Editors</i>	Heber J. Grant, <i>Business Manager</i>
Edward H. Anderson,		Moroni Snow, <i>Assistant</i>

TABLE OF CONTENTS

Portrait of President Francis M. Lyman.....	Frontispiece
In Honor of President Francis M. Lyman.....	193
Salvation for the Dead.—I.....	Joseph F. Smith, Jr..... 196
The Strength of the Hills. A Story.....	Myrtle Young..... 200
The Stars. A Poem.....	Guy C. Coleman..... 206
A Grandfather's Prediction.....	Joseph Smith Fish..... 207
In the Wasatch Wonderland.....	Harold H. Jenson..... 210
The Volcano Kilauea. Illustrated.....	Albert L. Wilkes..... 211
A New Year's Reverie. A Poem.....	Grace Ingles Frost..... 214
Probable Moral Effects of the War.....	Dr. Milton Bennion..... 215
Character.....	George D. Kirby..... 220
Lost—A Little Child. A Poem.....	H. C. McDonough..... 222
The Higher Law.....	Youth's Companion..... 223
A Study in American Hebraic Names—II.....	Thos. W. Brookbank..... 224
My Homeland in the West. A Poem.....	Hetty Geldard..... 236
Extent of Prohibition in Canada.....	De Voe Woolf, L. L. B..... 237
A Zuni Village. Illustrations.....	239
The Truth, Boys, the Truth. Song with Music.....	Evan Stephens..... 240
The Passing of 1916. A Poem.....	Frank C. Steele..... 241
Heber J. Grant. With Portrait.....	John Henry Evans..... 242
Lake Maggoire. A Poem.....	Lydia D. Alder..... 248
Althea. A Story.....	Alfred Lambourne..... 250
"Cast Thy Bread." A Story.....	Elsie Chamberlain Carroll..... 253
Editors' Table—Social Doings.....	Prest. Joseph F. Smith..... 259
We Stand for State- and Nation-Wide Pro-	
hibition—Stories Wanted—New Books—	
Messages from the Missions.....	260
Achievement. A Poem.....	T. C. Hoyt..... 270
Priesthood Quorums' Table.....	267
Mutual Work.....	271
Passing Events.....	279
"The Noisy Seven." A Poem.....	284
Efficiency Report, November.....	285



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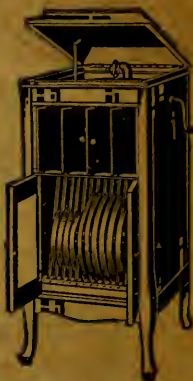
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